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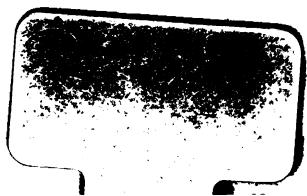
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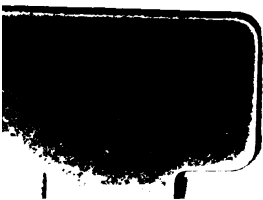
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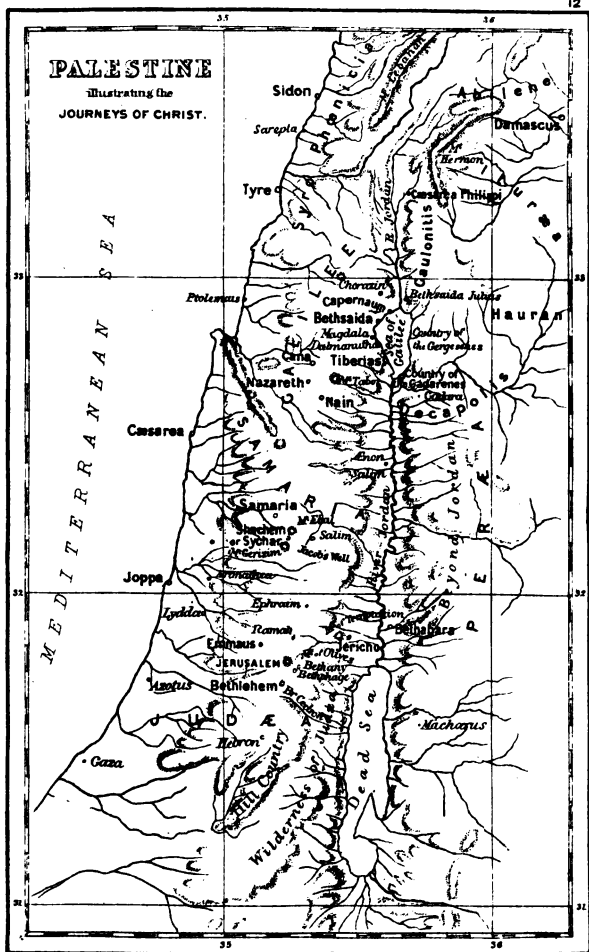
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ANALYSIS
OF THE
GOSPEL OF ST. MATTHEW

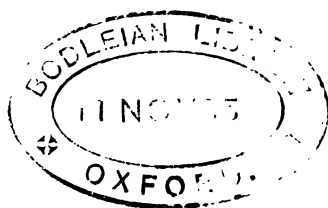
(WITH MAP).

CHIEFLY INTENDED FOR
CANDIDATES PREPARING FOR THE OXFORD AND CAMBRIDGE LOCAL
AND THE COLLEGE OF PRECEPTORS' EXAMINATIONS.

BY
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LONDON.
1885.

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P R E F A C E .

IN preparing this analysis, I have kept in mind, firstly, the time usually allotted to the study of the Gospels in the majority of schools which enter candidates for such examinations as the Oxford and Cambridge Local; secondly, the advantage derived by the student in having his subject so arranged as to secure his reading it in a single term. By doing only detached portions at odd times one will never be able to realise the peculiarities of style, and grasp the forms of expression, which are important points in the study of the Gospels. The account must be grasped in its entirety, as well as in its detached character.

Again, the division into sections will enable the hard-worked teacher to point out with greater ease those portions which the student ought to commit to memory.

The questions also at the end have been so got up as to secure a full knowledge of the text and notes, so far as this Gospel is concerned.

I shall be thankful to teachers and others for notifying to me any errors they may find in the work.

L. H.

Bath, September, 1885.

BEHOLD the messengers of Christ,
Who bear to every place
The unveiled mysteries of God,
The Gospel of His grace.

The things through mists and shadows dim
By holy prophets seen,
In the full light of day they saw
With not a cloud between.

What Christ, True Man, divinely wrought,
What God in Manhood bore,
They wrote, as God inspired, in words
That live for evermore.

Although in space and time apart
One Spirit ruled them all;
And in their sacred pages still
We hear that Spirit's call.

—*Hymns Ancient and Modern.*

ANALYSIS

OF THE

GOSPEL OF ST. MATTHEW.

LESSON I.

1. What do we know of the Author, viz, Matthew ?

(a) *Particulars from his own Gospel.*—He is the same as the *Matthew* and *Levi* mentioned in the following passages—

(i.) And as Jesus passed forth from thence, he saw a man, named *Matthew*, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. (Matthew ix., 9.)

(ii.) Now the names of the twelve apostles are these ; The first, Simon, who is called Peter . . . Thomas, and *Matthew* the publican. (Matthew x., 2, 3.)

(b) *Particulars from other parts of the New Testament*—

(i.) And as he passed by, he saw *Levi* the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. (Mark ii., 14.)

(ii.) And after these things he went forth, and saw a publican, named *Levi*, sitting at the receipt of custom : and he said unto him, Follow me. (Luke v., 27.)

(iii.) He is also mentioned in the list of the Apostles as given by Mark and Luke (both in the Gospel and in the Acts).

(iv.) No special mention is made of him either in the Acts or the Epistles.

(c) *Summary of Matthew's history.*—From the scant details in hand, we therefore gather that Matthew was the son of a certain Alphæus. He was also known by the name Levi. The general opinion is that when he became a follower of Christ, he changed his name from *Levi* to *Matthew* (= the gift of God). Matthew, therefore, is the same name as the Greek *Theodore*. He was a tax-gatherer by occupation, and was stationed at Capernaum. When called to follow Jesus, he was seeing to his duty at the tax-office. He made an important feast, to which he invited Christ and His disciples, and it is generally supposed that he was fairly wealthy. His position among the Apostles must have been a humble one; for he was not among the chosen three, neither do we find any incident connected with his name as with the names of the sons of Zebedee, Thomas, &c. Not a single word of his to Christ is recorded. Even when he was called to follow his Great Master, he followed in silence. He is generally supposed to have remained longer in Palestine than the rest of the Apostles. At the same time, Æthiopia, Parthia, Egypt, and Macedonia are mentioned as fields of his missionary work. Though placed on the list of martyrs, still the most ancient testimony attributes his death to natural causes.

2. What do we know of his Gospel ?

(a) *Time of writing.*—The date is uncertain; but the general opinion is that it was written not many years after Christ's Ascension.

(b) *Place.*—Probably Jerusalem.

(c) *For whom was it written ?*—It was primarily intended for the use of the Jewish converts in Palestine. This opinion is chiefly based upon the following reasons—

- (i.) He first wrote it in Hebrew, the language spoken by the Jews of his time.
- (ii.) Jewish customs and expressions are not explained as in the other Gospels.
- (iii.) Quotations from the Old Testament on his own authority are numerous. There are no less than eleven of these direct citations, not including those reported as spoken by Christ Himself.
- (iv.) The Jewish teachers are made the subject of many discourses.
- (v.) Christ is set forth as the King of the Jews, as the King of whom all the prophets spoke in the past.

3. In what language was it written ?

This is one of the most interesting questions with regard to this Gospel, and it is one that has been largely discussed among commentators. On the one side we have those who hold that it was first written in Hebrew by Matthew himself, and then translated into Greek by either Matthew or somebody else. On the other side we have those who hold that the Greek version which we now possess is the original Gospel. Almost all the early Christian writers are in favour of the former view. Against adopting that view, we might mention (1) the disappearance of the Hebrew Gospel ; (2) the authority which the Greek version has always had in the Church ; (3) the similarity of expression to certain portions of the other Gospels ; (4) the originality of style. However, the following explanation of the facts is the view generally adopted : Matthew, in the first instance, composed a Gospel for the distinct use of those Jews in Palestine. But with the destruction of Jerusalem the Hebrew-speaking Christians would get scattered far and wide over the limits of the Roman Empire, and necessity would compel them to become familiar with the Greek tongue, until at last it would be the

language in general use among them. A demand, therefore, naturally would arise for a Greek version of the Gospel according to St. Matthew. How could the demand be met? Either Matthew himself, or some faithful scribe, would use the Hebrew Gospel as the basis of a Greek version. Naturally any sayings of Jesus which had been neglected in the Hebrew Gospel could now be easily added and incorporated, but otherwise it could but be an exact rendering. This theory will explain the many coincidences which we find with the other Gospels. And such a version, if carried out by Matthew himself, would be considered just as original as the Hebrew. Accordingly we find that even those who speak of the Hebrew Gospel, consider the Greek version equally authoritative.

4. What is there peculiar about this Gospel?

The chronological order of events is not observed. The various incidents and sayings are so grouped together; in order to illustrate the different aspects of Christ's life and teaching. In style it is less vivid and picturesque than that of Mark, more even and unvaried than that of Luke. We have no passages in Matthew's Gospel which could recall the classical ring of Luke's preface to his Gospel.

5. The Geography of Matthew's Gospel.

It is well to have a correct notion at once of the character of the country in which the events about to be narrated took place. The student ought therefore to make himself thoroughly familiar with the following facts and names:—

Palestine (Philistia), or Holy Land, was 140 miles long, and its average breadth was about 40 miles. At the time of Christ's birth, Herod the Great was its chief ruler, tributary, however, to Rome, like some of the

Indian Rajahs to the British Government. After his death, Archelaus his son ruled over Judæa and Samaria. When Archelaus was banished, these divisions were placed under the rule of a Roman Procurator, called Pontius Pilate.

Rivers, &c.—Jordan, Sea of Galilee.

Mountains.—Hermon, Olivet, Tabor.

Divisions and Districts.—Galilee, Land of Genesaret, Country of the Gergesenes, Peræa, Syro-Phœnicia, Decapolis (= group of ten cities).

Towns—

In Galilee.—Bethsaida, Capernaum, Chorazin, Magdala, Nazareth, Tiberias.

In Judæa.—Arimathæa, Bethphage, Bethany, Bethlehem, Jericho, Jerusalem, Ramah.

In Phœnicia.—Tyre, Sidon.

To the N.E. of Galilee.—Bethsaida Julias.

In Peræa.—Machærus.

In Ituræa.—Cæsarea Philippi.

N.E. of Africa.—Cyrene.

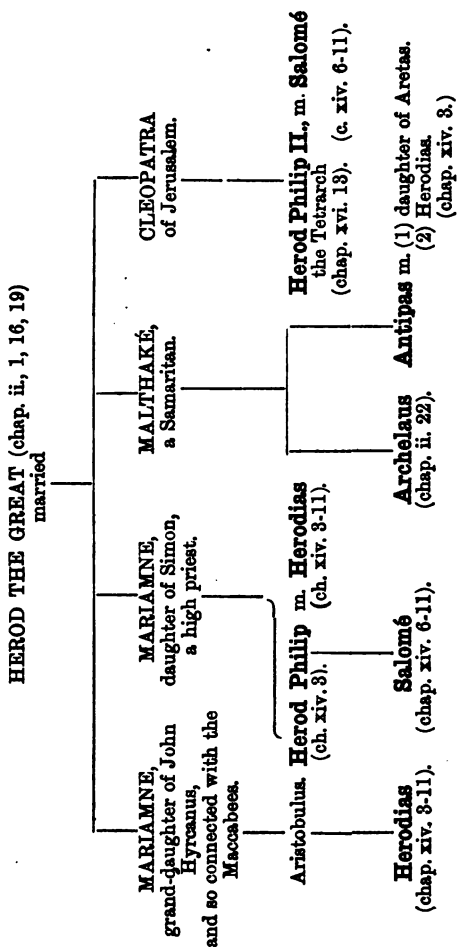
6. Christ's Genealogy.—Chap. i., 1-17.

See also Luke iii., 23-38.

As we have two genealogical tables of the descent of Our Lord, it is well that we should at the outset compare the two, viz., that of Matthew with that of Luke. The general facts are these:—

- (i.) The genealogy of Our Lord in Matthew *descends from Abraham to Jesus*, thus proving that Christ was the son of David and of Abraham. It was important to do so, as he was writing to the Jews.
- (ii.) The genealogy as in Luke *ascends from Jesus to Adam, and to God*, the father of Jew and Gentile. This was necessary because he was writing to the Gentiles.
- (iii.) Matthew traces *the royal succession*; Luke traces *the family lineage*.
- (iv.) Matthew *descends from father to son*; Luke *ascends from son to father*.

7. A genealogical table of the Herodian family as regards this Gospel.



LESSON II.

EVENTS CONNECTED WITH THE BIRTH AND
CHILDHOOD OF CHRIST.

1. The angel's message to Joseph.—Chap. i., 18-25.

(AT NAZARETH.)

(¹⁸) Now the birth of *Jesus Christ* was on this wise: When as his mother Mary was *espoused* to Joseph, before they came together, she was found with child of the Holy Ghost. (¹⁹) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. (²⁰) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (²¹) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (²²) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (²³) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (²⁴) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: (²⁵) and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

NOTES.

Related also in Luke i., 26-56 ; ii., 4-7.

Matthew *only* mentions the appearance of the angel to Joseph. Mark and John give no account of this event, and Luke adds several particulars not recorded by Matthew, *e.g.*, (i.) the Annunciation, (ii.) Mary's salutation of Elisabeth in a city of Juda, (iii.) the journey from Galilee to Bethlehem.

(¹⁸) *Jesus* (= Saviour.)—This is but another form of the name Joshua, who also was a deliverer of the Israelites in succession to Moses, just as Christ is our deliverer from spiritual bondage.

Christ (= anointed).—This is the Greek form of the Hebrew *Messiah*. This then is Christ's title as King, Prophet, and High-priest; for among the Jews these were anointed upon entering their office.

(¹⁸) *Espoused* (= betrothed).—Among the Jews the betrothal took place a year before marriage, and during that interval the betrothed remained with her own family. But from the very day of betrothal the pair were regarded as man and wife.

2. The Visit of the Magi.—Chap. ii., 1-12.

(TO JERUSALEM AND BETHLEHEM.)

(¹) Now when Jesus was born in *Bethlehem of Judæa* in the days of *Herod* the king, behold, there came *wise men* from the east to *Jerusalem*, (²) saying, Where is he that is born *King of the Jews*? for we have seen his *star in the east*, and are come to worship him. (³) When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. (⁴) And when he had *gathered all the chief priests and scribes* of the people together, he demanded of them where Christ should be born. (⁵) And they said unto him, In Bethlehem of Judæa: *for thus it is written by the prophet*, (⁶) And thou, Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. (⁷) Then Herod,

when he had privily called the wise men, enquired of them diligently what time the star appeared. ⁽⁸⁾ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. ⁽⁹⁾ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. ⁽¹⁰⁾ When they saw the star, they rejoiced with exceeding great joy. ⁽¹¹⁾ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. ⁽¹²⁾ And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

NOTES.

⁽¹⁾ *Bethlehem of Judæa*.—So called to distinguish it from another Bethlehem in the tribe of Zebulon, and about six miles east of Nazareth. Its old name was Ephrath or Ephratah; it is now called *Beit-lahm*. It was situated a few miles to the south of Jerusalem, and the word *Bethlehem* = "The House of Bread."

Herod, i.e., Herod the Great.—The title King distinguishes him from the other Herods named in the Gospels. Herod Antipas, in Mark vi., 14, being called king only by courtesy.

He was not an absolute monarch, but was subject to the Roman Empire. He was noted for his cruelty and violence, having murdered several of his own family.

Wise men.—Literally "Magi," which was a term first applied to the priests of Media, and then to all the sages of the East. The Magi being famous astronomers, their name became identified with the study of the stars; and hence, through the false science of astrology, is derived our word "Magician."

Jerusalem (= vision of peace.) This was the metropolis of Palestine and the seat of government from the time of David. It was situated in Judæa, and destroyed A.D. 70.

(²) *King of the Jews*.—This has been applied to no one except the Messiah. Note the inscription over the cross. (Ch. xxvii., 37.)

His star in the east.—Many have been the conjectures with regard to the appearance of this star. But there is no reason whatever for departing from the common explanation that a star or meteor did miraculously appear in the sky to guide the Magi on their way, first to Jerusalem, then to Bethlehem. For a full discussion of the subject see Alford's Greek Testament, and Smith's Bible Dictionary.

(⁴) *Gathered all the chief priests and scribes, i.e.*, "Summoned a meeting of the Sanhedrim."

The chief priests were those who had served the office of high-priest, and were the heads of the courses into which the priests were divided.

Scribes.—These were learned men who copied the law, registered genealogies, expounded the difficulties of the law, and taught its doctrines. Their diversity of opinion, the corruptions, misinterpretations and additions which they made unto the Word of God, greatly contributed to that obstinacy which made the Jews reject Christ. They were not in themselves a religious sect; for they might be either Pharisees or Sadducees. They were mostly of the former. They are also called *Lawyers* (Matt. xxii., 35) and *Doctors of the Law* (Luke v., 17.)

(⁵) *For thus it is written by the prophet, i.e.*, by Micah, who says, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (Micah v., 2.)

3. The flight to Egypt.—Chap. ii., 13-15.

(¹³) And when they (the Magi) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into *Egypt*, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

(¹⁴) When he arose, he took the young child and his mother by night, and departed into Egypt: (¹⁵) and was

there until the death of Herod : that it might be fulfilled which was *spoken of the Lord by the prophet*, saying, Out of Egypt have I called my son.

NOTES.

(¹³) *Egypt*.—This country was situated to the south-west of Palestine. Being near and a Roman province, independent of Herod the Great, it was an easy and convenient refuge. Where they dwelt, whilst there, is not known.

(¹⁵) *Spoken of the Lord by the prophet, i.e., Hosea*, who says, "When Israel was a child, then I loved him, and called my son out of Egypt."

Note that the history of Israel is regarded as typical of the Messiah's life. In Him alone every incident finds its fulfilment.

4. Herod's cruelty in slaying the children.—Chap. ii., 16-18.

(IN BETHLEHEM AND THE NEIGHBOURHOOD.)

(¹⁶) Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

(¹⁷) *Then was fulfilled* that which was spoken by Jeremy the prophet, saying, (¹⁸) *In Rama* was there a voice heard, lamentation, and weeping, and great mourning, *Rachel* weeping for her children, and would not be comforted, because they are not.

NOTES.

(¹⁷) *Then was fulfilled*.—Rather "That it might be fulfilled." The passage is taken from Jeremiah xxxi., 15, where the prophet speaks of the mourning of the Israelitish women over the captives who had been carried away to Babylon.

(¹⁸) *In Rama*.—*Ramah* (=hill) was situated on an elevated spot five miles north of Jerusalem, and in the tribe of Benjamin.

Rachel.—In this passage she is looked upon as the mother of the tribe of Benjamin. And in poetic figure the prophet represents her as weeping for her slaughtered and enslaved children.

5. Joseph and Mary return from Egypt.—Chap. ii., 19-21.

(¹⁹) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, (²⁰) saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. (²¹) And he arose, and took the young child and his mother, and came into the land of Israel.

6. The dwelling at Nazareth.—Chap. ii., 22, 23.

(²²) But when he heard that *Archelaus* did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of *Galilee*: (²³) and he came and dwelt in a city called *Nazareth*: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

NOTES.

(²²) *Archelaus*.—A son of Herod the Great. His territory comprised Samaria, Judæa, and Idumæa. He reigned under the title of *Ethnarch* (= ruler of a nation) for nine years, at the end of which the Emperor Augustus deposed him for his cruelty, and he was banished to Vienne, in France. After his deposition Judæa became a Roman province under a regular Roman governor.

Galilee.—Originally this was confined to a "circle" or circuit of 20 cities given by Solomon to Hiram, King of Tyre (1 Kings ix., 11.). And from this the name spread to the larger district called Galilee. It was now under the government of Herod Antipas, brother of Archelaus.

(²³) *Nazareth* (= separated.)—A little town of Lower Galilee, in the tribe of Zebulun. No mention of it is made in the Old Testament. Its modern name is en-Nazirah, which has 3,000 or 4,000 inhabitants.

LESSON III.

EVENTS CONNECTED WITH JOHN THE BAPTIST
AND CHRIST'S EARLY MINISTRY.1. The Preaching of John the Baptist. — Chap.
iii, 1-12.

(IN THE WILDERNESS OF JUDEA.)

(¹) *In those days came John the Baptist, preaching in the wilderness of Judæa,* (²) *and saying, Repent ye: for the kingdom of heaven is at hand.* (³) *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* (⁴) *And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.* (⁵) *Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,* (⁶) *and were baptized of him in Jordan, confessing their sins.* (⁷) *But when he saw, many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?* (⁸) *Bring forth therefore fruits meet for repentance:* (⁹) *and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.* (¹⁰) *And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.* (¹¹) *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I,*

whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with fire* : ⁽¹²⁾ *whose fan* is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

NOTES.

Related also in Mark i., 2-8 ; Luke iii., 1-18 ; John i., 15-34.

(1) *In those days*.—Luke says, "In the fifteenth year of Tiberius Cæsar," etc.,

John the Baptist.—This *John* (=gracious, holy) was the son of Zacharias and Elisabeth, both of whom were of a priestly family. His father was a priest "of the course of Abiah," and his mother was "of the daughters of Aaron." (Luke i., 5).

Wilderness of Judæa.—This was the uninhabited tract of country between Hebron and the Dead Sea. It corresponds to the *Jeshimon* (=waste) of 1 Sam. xxiii., 19-24.

(2) *Spoken of by the prophet Esaias*.—See Is. xl., 3.—In that passage we have a reference to the promised return from the Babylonish captivity. The Evangelist therefore transfers it to the more glorious deliverance from the bondage of sin and to the coming of the Messiah.

(7) *Pharisees*.—These were the most celebrated and influential of the Jewish sects in the time of Christ, including in their number the great mass of the people. The name signifies "*Separatists*." And they were so called from their separating themselves from the rest of the Jews as more devout and religious. They believed in the resurrection of the dead, and in the existence of angels and spirits, mixed up with some notion of a transmigration of souls. They were also peculiar in attaching great value to the traditions of the elders, and to the observance of external rites and ceremonies. They placed special reliance on frequent ablutions and fastings, long prayers, and the rigorous observance of the Sabbath. When they had their beginning is not known.

Politically they were the popular party, supporters of an isolating policy, who would make no terms with Rome or any other foreign power. The Zealots may be regarded as their extreme section.

Sadducees.—These were a comparatively small but influential sect among the Jews. Their chief tenet was their denial of the Oral Law (or, as usually called, "The tradition of the elders"), which the Pharisees believed as of equal importance with the written law of Moses. They also maintained that there was no future state of rewards and punishments, no resurrection from the dead, neither angels nor spirits. The Messiah whom they expected was to be a temporal prince; for their views were limited to the enjoyment of the present life. Their motto was, "Let us eat and drink, for to-morrow we die." They did not come forward as Christ's enemies till the close of His ministry. They took their name from one Sadoc, a follower of Antigonus Sochous, president of the Sanhedrim about 250 B.C., and whose doctrines Sadoc completely corrupted. Others connect the name with Zadok, the priest in David's time.

(¹¹) *Whose shoes I am not worthy to bear.*—This was the work of the meanest slave. Note, therefore, that John, who was able to influence Herod, felt that he was still unworthy of doing the work of the meanest slave to the Son of God.

With fire.—The metaphor implies: (1) purification; (2) fiery zeal or enthusiasm; (3) enlightenment; all of which are gifts of the Holy Spirit.

(¹²) *Fan.*—An instrument by which the corn, after being thrashed, is thrown up against the wind to clear it of chaff.

Note the objects used to illustrate the discourse: Vipers, stones, trees, slave, threshing-floor.

2. Christ's baptism by John.—Chap. iii, 13-17.

(¹³) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. (¹⁴) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? (¹⁵) And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. (¹⁶) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God

descending like a dove, and lighting upon him: ⁽¹⁷⁾ and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

NOTES.

Related also in Mark i., 9-11 ; Luke iii., 21-22 ; John i., 32-34.

Matthew alone gives the information that John was at first unwilling to baptize Christ, until He overruled the Baptist's objection.

⁽¹³⁾ *To Jordan*.—The exact spot where this ceremony took place is a matter of great uncertainty. But it is generally thought to be at Bethabara, a place near and east of the Jordan and opposite Jericho.

⁽¹⁷⁾ *A voice from heaven*.—Three times during Christ's ministry did this voice testify that He was the Son of God. The two other occasions were :—

(i.) At the Transfiguration.

(ii.) In Passion week.

3. Christ's Temptation.—Chap. iv., 1-11.

⁽¹⁾ Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. ⁽²⁾ And when he had fasted forty days and forty nights, he was afterward an hungred. ⁽³⁾ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁽⁴⁾ But he answered and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* ⁽⁵⁾ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁽⁶⁾ and saith unto him, If thou be the Son of God, cast thyself down : for it is written, *He shall give his angels charge concerning thee :* and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ⁽⁷⁾ Jesus said unto him, It is written again, *Thou*

shalt not tempt the Lord thy God. ⁽⁸⁾ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁽⁹⁾ and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ⁽¹⁰⁾ Then saith Jesus unto him, *Get thee hence, Satan:* for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁽¹¹⁾ Then the devil leaveth him, and, behold, angels came and ministered unto him.

NOTES.

Related also in Mark i., 12-13; Luke iv., 1-13.

Matthew gives a different order to that of Luke; the former putting the temptation on the pinnacle of the Temple before that of the kingdoms of the world. Matthew's order seems to be the right one, as otherwise the words, "*Get thee hence, Satan,*" would not be applicable.

Christ's three answers are taken from that section of Deuteronomy which was specially learnt by all Jewish children, and which, therefore, He himself would have learnt. In it we have the history of Israel's temptation in the wilderness clearly set forth. The forty years were to the Jews what the forty days were to Christ.

First answer is taken from Deut. viii., 3, and means that man may live on anything which God has appointed to sustain life. As God fed the Israelites with manna when bread had failed, so our bodily wants do not depend merely upon bread, but on the word or commands of Him who has the power of life and death, and can always provide what is needful for us.

Second answer is taken from Deut. vi., 16, where Israel's want of confidence and unbelief in God is set forth. They questioned the presence of God with them until they saw a supernatural proof of it. To have demanded such a proof of His father's care now would have identified even Christ Himself with a like spirit of distrust. He, therefore, considered a reference to the incident a sufficient answer.

Third answer is taken from Deut. vi., 10-13, where it is expressly enjoined that none other than God should be worshipped.

Satan's quotation is from Pa. xci., 11, 12, which celebrates God's care of the righteous. Satan omits the words, "*to keep thee in all thy ways,*" and this omission distorts the meaning of the Psalm, which gives no inducement to tempt God by rash venture or needless risk.

Tradition points out a steep mountain near Jericho, called Quarantania, from the forty days' fast, as the scene of the fasting and temptation. But it is quite uncertain what place is meant by "*the wilderness.*"

4. Christ leaves Judæa for Galilee.—Chap. iv., 12.

(¹²) Now when Jesus had heard that John was cast *into prison*, he departed into Galilee.

NOTES.

Related also in Mark i., 14 ; Luke iv., 14 ; John iv., 1-3.

John adds as a further reason, "when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judæa, &c." A considerable space of time must be allowed for between the Temptation and John's imprisonment. Matthew passes on quickly to those events of which he had been an eye-witness, and which he therefore was more fitted to relate. The account of what happened during this period is found in John's Gospel.

(¹³) *Into prison*.—At Machærus, which was situated mid-way on the east side of the Dead Sea and not very far from the coast. This happened after six months' ministry, and the cause of it is stated in chap. xiv., 3-4.

5. Christ commences His public ministry.—Chap. iv., 17.

(IN GALILEE.)

(¹⁷) From that time Jesus began to preach, and to say, *Repent* : for the kingdom of heaven is at hand.

NOTES.

Related also in Mark i., 14, 15 ; Luke iv., 14, 15 ; John iv., 43-45.

(17) *Repent.*—Notice that the keynotes of Christ's preaching are *Repentance*, and *the Kingdom*. The *Metanoia* (μετανοια) and the *Basileia* (βασιλεια).

6. Christ takes up His abode and teaches publicly at Capernaum.—Chap. iv., 13-16.

(13) And leaving Nazareth, he (Jesus) came and dwelt in *Capernaum*, which is upon the sea coast, in the borders of Zabulon and Nephthalim : (14) that it might be fulfilled which was spoken by *Esaias the prophet*, saying, (15) The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, *Galilee of the Gentiles* ; (16) the people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

NOTES.

Related also in Mark i., 21-22 ; Luke iv., 31.

(13) *Capernaum* (= the town of consolation).—Its exact site is a matter of uncertainty. But it is generally supposed to have been situated on the north-west shore of the Sea of Galilee, and to have been the same as the modern *Khan Minyeh*. Others say it is the same as *Tell Hum*. However, at that time it was an important and busy town, a custom station and the quarters of a detachment of Roman soldiers.

(14) *Spoken by Esaias the prophet.*—See Isai. viii., 11 ; ix., 6.

(15) *Galilee of the Gentiles.*—This refers to the northern part of Galilee, which joins Syro-Phœnicia. It was so called because it was chiefly inhabited by Gentiles, a mixture of Phœnicians, Arabs, and Greeks.

7. Christ calls Peter and Andrew and the sons of Zebedee.—Chap. iv., 18-22.

(NEAR CAPERNAUM).

(¹⁸) And Jesus, walking by the *sea of Galilee*, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. (¹⁹) And he saith unto them, Follow me, and I will make you fishers of men. (²⁰) And they straightway left their nets, and followed him. (²¹) And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. (²²) And they immediately left the ship and their father, and followed him.

NOTES.

Related also in Mark i., 16-20 ; Luke v., 1-11. •

From the little variation in the order of these events as related by Matthew, Mark, and Luke, some have thought that Matthew and Mark refer to a different event altogether to that of Luke ; but the opinion of most commentators is that the same event is referred to, *e.g.*, Bengel and Trench. It is also highly probable that this incident took place before the visit to Capernaum and the healing of Peter's wife's mother. From John's Gospel we learn that Andrew was a disciple of John the Baptist, and that he dwelt at Bethsaida.

(¹⁸) *Sea of Galilee.*—This in reality was but a small lake, thirteen miles long and six broad. It is situated in the north of Palestine, between the hills of Galilee and the table-land of Bashan, and is 700ft. lower than the Mediterranean, so that the climate on its shores is hot. On the east side we have steep cliffs, 2,000ft. high, broken by wild ravines. On the west side, at the time of our Lord, there were large and populous cities ; but all have now disappeared, except the small towns of Tiberias and Magdala. Even now the lake is noted for its fish, but the fishing boats are no longer, as well as the busy population who once pursued

their business and pleasure on its shores. It has no less than three other names given to it in the Bible. (i.) Sea of Chinnereth or Cinneroth. (ii.) Sea of Galilee. (iii.) Sea of Tiberias.

8. Christ cures Peter's mother-in-law of a fever.—
Chap. viii., 14-17.

(AT CAPERNAUM.)

(¹⁴) And when Jesus was come into *Peter's house*, he saw his wife's mother laid, and sick of a fever. (¹⁵) And he touched her hand, and the fever left her: and she arose, and ministered unto them. (¹⁶) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: (¹⁷) that it might be fulfilled which was spoken by *Esaias the prophet, saying*, Himself took our infirmities, and bare our sicknesses.

NOTES.

Related also in Mark i., 29-34; Luke iv., 38-41.

(¹⁴) *Peter's house*.—From John i., 44, we learn that Bethsaida was the home of Andrew and Simon Peter. Therefore they must either at this time have changed their home to Capernaum, or Bethsaida must have been close to Capernaum. Some suggest Bethsaida as the port of Capernaum.

(¹⁷) *Esaias the prophet, saying*.—See Isaiah liii., 4.

9. Christ's first circuit throughout Galilee.—Chap. iv., 23-25.

(²³) And Jesus went about all Galilee, teaching in their *synagogues*, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. (²⁴) And his fame went throughout all

Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. ⁽²⁵⁾ And there followed him great multitudes of people from Galilee, and from *Decapolis*, and from Jerusalem, and from Judæa, and from beyond Jordan.

NOTES.

Related also in Mark i, 35-39; Luke iv., 42-44.

⁽²⁵⁾ *Synagogues*.—These were the ordinary places of worship among the Jews.

⁽²⁶⁾ *Syria*.—This country was bounded on the north by Cilicia; on the south by Judæa, Phœnicia, and Arabia; on the west by the Mediterranean; on the east by the river Euphrates. *Naaman*, who was cured of leprosy by Elisha, was of this country. Its capital was Antioch.

⁽²⁷⁾ *Decapolis*.—Literally, "a group of ten cities." The ten cities were: Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Abila, Capitolias. These cities had peculiar privileges granted to them by the Romans in B.C. 65.

10. Christ heals a leper.—Chap. viii., 1-4.

(NEAR CHORAZIN.)

⁽¹⁾ When he (Jesus) was come down from the mountain, great multitudes followed him. ⁽²⁾ And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. ⁽³⁾ And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately *his leprosy* was cleansed. ⁽⁴⁾ And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer *the gift that Moses commanded*, for a testimony unto them.

NOTES.

Related also in Mark i., 40-45 ; Luke v., 12-16.

(*) *His leprosy*.—This was a most loathsome and incurable disease. Much might be said about it, but we shall confine ourselves to the Biblical form of the disease.

- (i.) *Its origin*.—It is generally supposed to have originated in the squalor and wretchedness of the Egyptian bondage. It was the "botch" or "plague of Egypt."—See Deut. xxviii., 27.
- (ii.) *Its nature and symptoms*.—It consisted of a bright spot on the flesh, whiter than the rest. As it spread, it got inflamed and cracked. Fluid oozed out through these cracks, so that the skin became ultimately hard and scaly—"as white as snow."—See Exod. iv., 6 ; 2 Kings v., 27.
- (iii.) *The Mosaic enactments*.—These enactments certainly contemplated the possibility of a leper's cure ; but all other notices of it imply that it was incurable by any ordinary medical treatment. However, the injunctions concerning it must be looked upon as having reference to its typical, and not to its actual character. It had been selected to represent the effect of the defilement of sin upon the once pure and holy body of man. One so affected was regarded as unclean ; his touch brought defilement. He had to live apart from his fellows, to wear on his brow the outward sign of separation, to cry out the words of warning, "Unclean, unclean."—Lev. xiii., xiv.
- (iv.) *It was not contagious*.—The Biblical form of leprosy was not (as commonly supposed) contagious ; for the priests, in the exercise of their office, freely handled the lepers (Lev. xiv.) ; Gehazi, when a leper, was permitted to approach the king (2 Kings viii., 5) ; Naaman, as a leper, commanded the Syrian army.

(*) *The gift that Moses commanded*.—This was "two birds alive and clean, and cedar wood, and scarlet and hyssop." (Lev. xiv., 4-7.)

11. Christ heals a man afflicted with paralysis.—
 Chap. ix., 2-8.

(AT CAPERNAUM.)

(²) And, behold, they brought to him (Jesus) a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; *thy sins be forgiven thee*. (³) And, behold, certain of the scribes said within themselves, This man blasphemeth. (⁴) And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? (⁵) For *whether is easier*, to say, Thy sins be forgiven thee; or to say, Arise, and walk? (⁶) But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. (⁷) And he arose, and departed to his house. (⁸) But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

NOTES.

Related also in Mark ii., 2-12; Luke v., 17-26.

(⁵) *Thy sins be forgiven.*—Notice that this was granted without even a request on his own part. Therefore it may be that his paralysis was the result either of a vicious life, or that the man had been taught by some means or other to feel the burden of his sins.

Whether is easier . . . ?—Great care must be taken in grasping Christ's argument. He does not ask, *which is the easiest*, to forgive sins or to heal the sick; for it could not be affirmed that the one was easier than the other. His question is, Which is the easiest, *to claim this power* or *that, to say*, thy sins are forgiven thee, or *to say*, Arise and walk? Clearly the former is the easiest to say, for the truth of the latter can readily be put to the test. A man claiming the power of forgiving sins cannot be so readily exposed as one who pretends to work miracles. Christ, therefore, by doing that which can be easily tested, vindicates His right and power to do that which, from its very nature, is incapable of being proved.

12. The call of Matthew.—Chap. ix., 9.

(^o) And as Jesus passed forth from thence, he saw *a man, named Matthew, sitting at the receipt of custom* : and he saith unto him, Follow me. And he arose, and followed him.

NOTES.

Related also in Mark ii., 13, 14 ; Luke v., 27, 28.

(^o) *A man named Matthew.*—Mark has “Levi, the son of Alphæus,” and Luke, “A publican, named Levi.” Naturally, therefore, the identity of the *Matthew* mentioned here, and the *Levi* of Mark and Luke, has been questioned. However the general opinion of all ages has been that they are two names for one person, Levi being the older name. Probably the name *Matthew* (= gift of God) was adopted by the Apostle when he became a follower of Jesus.

Sitting at the receipt of custom, i.e., at the tax-office.

LESSON IV.**CHRIST'S GALILEAN MINISTRY.**

The following two sections comprise what is generally known as “Christ's Discourse on the Observance of the Sabbath.”

1. The disciples pluck the ears of corn.—Chap. xii., 1-8.

(ON THEIR WAY TO GALILEE?)

(¹) At that time Jesus went on the sabbath day through the corn ; and his disciples were an hungred, and began to *pluck the ears of corn*, and to eat. (²) But when the

Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. (°) But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ; (°) how he entered into the house of God, and did eat the *shewbread*, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? (°) Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ? (°) But I say unto you, That in this place is one greater than the temple. (°) But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. (°) For the Son of man is Lord even of the sabbath day.

NOTES.

Related also in Mark ii., 23-28 ; Luke vi., 1-5.

The most notable variations are :—The mention of the disciples' hunger by Matthew, of Abiathar by Mark, and of the time—the second Sabbath after the first—by Luke.

(1) *Pluck the ears of corn.*—This was permitted by the Mosaic law (Deut. xxiii., 25), and is still a recognised custom in the East. Hence the fault of the disciples lay in their doing so on the Sabbath. Plucking was regarded by the Rabbis as a kind of reaping, and rubbing the ears in the hands as a kind of threshing ; and both reaping and threshing were forbidden by the law. Notice, therefore, the standpoint from which this remarkable controversy arose.

Eat.—Mark says that this incident took place "in the days of Abiathar, the high priest," but it was Ahimelech who actually was high priest. Note also that the day on which the shewbread was given to David was Sunday.

(4) *Shewbread*—i.e., "Bread to be shewn before God."—It was placed not every Sabbath on the table in the sanctuary, as an acknowledgment that all sustenance came from God. (Lev. xxiv., 8-9.)

2. Christ heals the man with the withered hand.—
 Chap. xii., 9-14.

(AT CAPERNAUM.)

(⁹) And when he (Jesus) was departed thence, he went into their synagogue; (¹⁰) and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (¹¹) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (¹²) How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. (¹³) Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (¹⁴) Then the Pharisees went out, and held a council against him, how they might destroy him.

NOTES.

Related also in Mark iii., 1-6; Luke vi., 6-11.

The three accounts agree as to the healing of the man, but each contains a few particulars of its own, *e.g.*, Matthew alone mentions the question "of pulling the sheep out of a pit"; only Mark mentions "Christ's anger," and Luke that it was the "man's right hand."

The other occasions on which the fury of the Pharisees was excited against Christ for his setting aside their opinions with regard to the Sabbath, are:—

- (i.) The healing of the cripple at Bethesda. (John v., 1-16.)
- (ii.) The healing of the blind man at Siloam. (John ix., 1-41.)
- (iii.) The healing of the paralytic woman. (Luke xiii., 14-17.)
- (iv.) The healing of the man with the dropsy. (Luke xiv., 1-6.)

3. Christ retires and is followed by a great multitude.—Chap. xii., 15-21.

(¹⁵) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed

them all ; ⁽¹⁶⁾ and charged them that they should not make him known ; ⁽¹⁷⁾ that it might be fulfilled which was *spoken by Esaias the prophet*, saying, ⁽¹⁸⁾ Behold *my servant*, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles. ⁽¹⁹⁾ He shall not strive, nor cry ; neither shall any man hear his voice in the streets. ⁽²⁰⁾ *A bruised reed* shall he not break, and *smoking flax* shall he not quench, till he send forth judgment unto victory. ⁽²¹⁾ And in his name shall the Gentiles trust.

NOTES.

Related also in Mark iii., 7-12.

⁽¹⁷⁾ *Spoken by Esaias the prophet*.—See Isaiah xliii., 3. The original is not accurately followed ; the words are probably quoted from memory.

⁽¹⁸⁾ *My servant*.—As a nation Israel is often called the servant of Jehovah.—Isaiah xli., 8.

⁽²⁰⁾ *A bruised reed* has reference to “the failing lives which Jesus restores,” and *the smoking flax* to the sparks of faith which He revives.

4. The Twelve Apostles.—Chap. x., 2-4.

⁽²⁾ Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; ⁽³⁾ Philip, and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alphæus, and Lebbaeus, whose surname was Thaddæus ; ⁽⁴⁾ Simon the Canaanite, and Judas Iscariot, who also betrayed him.

NOTES.

Related also in Mark iii., 13-19 ; Luke vi., 12-19.

For the chief variations notice the lists.

Four lists of the apostles are given in the New Testament, and it is instructive to notice their resemblances and differences. They are as follows :—

Matthew x., 2.	Mark iii., 16.
1. SIMON, called also Peter. 2. ANDREW, his brother. 3. JAMES, the son of Zebedee. 4. JOHN, his brother.	SIMON, called also Peter. JAMES, the son of Zebedee JOHN, his brother ANDREW. } sur-named Boanerges.
5. PHILIP. 6. BARTHOLOMEW. 7. THOMAS. 8. MATTHEW, the publican.	PHILIP. BARTHOLOMEW. MATTHEW (publican not mentioned) THOMAS.
9. JAMES, the son of Alphæus. 10. LEBBÆUS, surnamed Thaddæus 11. SIMON, the Canaanite. 12. JUDAS ISCARIOT.	JAMES, the son of Alphæus. THADDÆUS. SIMON, the Canaanite. JUDAS ISCARIOT.
Luke vi., 14.	Acts i., 3.
1. SIMON, called also Peter. 2. ANDREW, his brother. 3. JAMES } Father's name not 4. JOHN } mentioned.	SIMON, called also Peter. JAMES. JOHN. ANDREW.
5. PHILIP. 6. BARTHOLOMEW. 7. THOMAS. 8. MATTHEW.	PHILIP. BARTHOLOMEW. THOMAS. MATTHEW.
9. JAMES, the son of Alphæus. 10. SIMON, called Zelotes. 11. JUDAS, brother of James. 12. JUDAS ISCARIOT.	JAMES, the son of Alphæus. SIMON Zelotes. JUDAS, brother of James. Vacant.

Notice therefore the following particulars :—

- (i.) Each of the four lists readily divides itself into three groups, and the first person of each group is the same ; also each group contains the same names, but arranged in a different order.

- (ii.) In Matthew and Luke we have in the first group, brothers together, but in Mark and the Acts the first four apostles seem to have been arranged according to their personal importance.
- (iii.) *Peter* is the first in all the lists, and *Judas Iscariot* the last.
- (iv.) The necessity of identifying *Lebbæus* and *Thaddæus* with *Judas, brother of James*; and *Simon the Canaanite* with *Simon Zelotes*.

The number of the apostles, therefore, corresponded with that of the tribes of Israel, and it was probably so fixed in order to indicate the typical resemblance of Israel to the Christian Church.

Note also the difference between the two words *disciple* and *apostle*. The former is equivalent to the Latin *discipulus*, which means a learner. The latter is the Greek *apostolos* (αποστολος) which means a messenger. From Acts i, 21-22, we find that the qualifications of an apostle were—

- (i.) That he should have been a constant follower of Christ.
- (ii.) Acquaintance with Christ's ministry from his baptism by John.
- (iii.) That he was a witness of Christ's resurrection. Paul claimed the last as a qualification. (1 Cor., ix. ; xv., 7-10.)
- (4) *Judas Iscariot*.—This word probably means "a man of *Kerioth*," a little village in the tribe of Judah. (Josh. xv., 25.)

THE SERMON ON THE MOUNT.—Chap. v., 1—viii., 1.

(1) And seeing the multitudes, he (Jesus) went up into a mountain: and when he was set, his disciples came unto him: (2) and he opened his mouth, and taught them.

NOTES.

Related also in Luke vi., 17-49.

Two questions may be naturally asked with regard to this Sermon on the Mount.

- (i.) Is it a connected discourse or merely a collection of Christ's sayings at different times?

After a careful analysis of the subject matter, it will be found that there is a close connection of thought and a systematic arrangement of the different sayings, both of which clearly prove that it is a connected discourse. The chief difficulty against this view is, that in Luke, some of the sayings occur in a different connection.

(ii.) Is it identical with that of Luke vi., 17-49?

It is more difficult to give an answer to this than the first; for whichever view we take of it, we will find some well known commentators against us. For the identity of the two we might mention Stier, Ellicott and Westcott. Against their identity we have Greswell and Alford. However, the most probable view seems to be that they are identical, and that has therefore been adopted here. *Luke* gives a briefer abstract than *Matthew*. This was a necessity, because they wrote their Gospels for a different class of readers. The geographical objection, viz., that the one was delivered on a mountain (*Matthew's*) and the other in the plain (*Luke's*) is not of much weight against their identity; for "in the plain" ought to be rightly translated "a level place," which might all the same be on a mountain.

5. The character and privileges of the subjects of the Kingdom of Heaven.—Chap. v., 3-12.

(³) Blessed are the poor in spirit: for theirs is the kingdom of heaven. (⁴) Blessed are they that mourn: for they shall be comforted. (⁵) Blessed are the meek: for they shall inherit the earth. (⁶) Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (⁷) Blessed are the merciful: for they shall obtain mercy. (⁸) Blessed are the pure in heart: for they shall see God. (⁹) Blessed are the peacemakers: for they shall be called the children of God. (¹⁰) Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom

of heaven. ⁽¹¹⁾ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ⁽¹²⁾ Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

6. The responsibility of the subjects of the Kingdom.—Chap. v., 13-16.

⁽¹³⁾ *Ye are the salt of the earth : but if the salt have lost his savour*, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ⁽¹⁴⁾ Ye are the light of the world. A city that is set on an hill cannot be hid. ⁽¹⁵⁾ Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. ⁽¹⁶⁾ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

NOTES.

⁽¹³⁾ *Ye are the salt*.—These words are primarily addressed to the Apostles.

Have lost his savour, i.e., become tasteless.—As salt is essential to all organised life, and preserves from corruption, so are the virtues mentioned in the previous paragraph necessary towards attaining a good and holy life. If salt loses its savour, it becomes worse than useless, it cannot even be thrown into the field ; so the Apostles, if they failed in these essentials, would fail utterly in their duties ; there is no middle course for them. If not Peter, then Judas.

7. The Kingdom of Heaven in relation to the Law.—Chap. v., 17-48.

⁽¹⁷⁾ Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. ⁽¹⁸⁾ For verily I say unto you, Till heaven and earth pass, one jot or

one tittle shall in no wise pass from the law, till all be fulfilled. ⁽¹⁹⁾ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. ⁽²⁰⁾ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. ⁽²¹⁾ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of *the judgment*: ⁽²²⁾ but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the *council*: but whosoever shall say, *Thou fool*, shall be in danger of *hell fire*. ⁽²³⁾ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ⁽²⁴⁾ leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ⁽²⁵⁾ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ⁽²⁶⁾ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. ⁽²⁷⁾ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: ⁽²⁸⁾ but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ⁽²⁹⁾ And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast

into hell. ⁽³⁰⁾ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ⁽³¹⁾ It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: ⁽³²⁾ but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. ⁽³³⁾ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: ⁽³⁴⁾ but I say unto you, Swear not at all; neither by heaven; for it is God's throne: ⁽³⁵⁾ nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. ⁽³⁶⁾ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ⁽³⁷⁾ But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. ⁽³⁸⁾ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: ⁽³⁹⁾ but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. ⁽⁴⁰⁾ And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. ⁽⁴¹⁾ And whosoever shall compel thee to go a mile, go with him twain. ⁽⁴²⁾ Give to him that asketh thee, and from him that would borrow of thee turn not thou away. ⁽⁴³⁾ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁽⁴⁴⁾ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁽⁴⁵⁾ that ye may be the children of your Father which is in heaven: for he maketh his sun to

rise on the evil and the good, and sendeth rain on the just and on the unjust. ⁽⁴⁶⁾ For if ye love them which love you, what reward have ye? do not even the *publicans* the same? ⁽⁴⁷⁾ And if ye salute your brethren only, what do ye more than others? do not even the publicans so? ⁽⁴⁸⁾ Be ye therefore perfect, even as your Father which is in heaven is perfect.

NOTES.

⁽²¹⁾ *The judgment* = "the local court."

⁽²²⁾ *Raca*.—This is a strong term of reproach, meaning "thou worthless fellow."

Council = "Sanhedrim."

Thou fool.—This is still a stronger term, meaning "thou impious wretch."

Hell fire.—Literally, "Gehenna of fire." *Gehenna* is the Greek form of the Hebrew Ge-Hinnom, or "Valley of Hinnom," which was a deep narrow glen south-west of Jerusalem, where children had once been sacrificed to Moloch, and which was afterwards held in such abomination; that it was the common receptacle for dead carcasses thrown out; and these, in so hot a climate, needing to be consumed by fire, the expression "Gehenna of fire" or "burning Gehenna" is an apt designation of the place of future torment for the wicked. Note the gradations in the sins and punishments attached to them—

(i.) Feelings of anger without words. This was liable to the local court.

(ii.) Anger venting itself in words, *e.g.*, *Raca*. This was liable to the Sanhedrim.

(iii.) Insulting anger, *Thou fool*. This was liable to Gehenna.

⁽⁴⁶⁾ *Publicans*.—The "*publicans*," properly so called, were persons who agreed with the Roman Senate to pay into the treasury (*in publicum*) a given sum of money, on condition that they in return should receive the taxes and customs from the various Roman provinces, and make what they could out of it. Contracts of this kind naturally fell into the hands of the wealthy. Therefore, instead of the original contractors collecting the taxes, inferior officers would be

appointed for that part of the work. Hence we have two classes of publicans—

- (i.) The *Publicani* (or general receivers) who formed the original contract.
- (ii.) The *Portitores* (or the ordinary tax-gatherers) who did the actual work of collecting the taxes.

Matthew belonged to the latter class. In fact, all publicans of the New Testament belonged to the *Portitores*. From its very nature the system was a vicious one.

THE KINGDOM OF HEAVEN IN RELATION TO PHARISAIC RULES.—Chap. vi., 1-34.

8. Lessons on Almsgiving.—Chap. vi., 1-4.

(¹) Take heed that ye do not your alms [or, righteousness] before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. (²) Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. (³) But when thou doest alms, let not thy left hand know what thy right hand doeth: (⁴) that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

9. Lessons on Prayer.—Chap. vi., 5-15.

(⁵) And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (⁶) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in

secret shall reward thee openly. (7) But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. (8) Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. (9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (10) Thy kingdom come. Thy will be done in earth, as it is in heaven. (11) Give us this day our daily bread. (12) And forgive us our debts, as we forgive our debtors. (13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (14) For if ye forgive men their trespasses, your heavenly Father will also forgive you: (15) but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

NOTES.

(9,12) *The Lord's Prayer*.—A similar form of prayer is also found in Luke xi, 2-4; but it is there given in answer to a request from the disciples that He should teach them to pray. The following variations might be noticed: "Instead of "*Give us this day our daily bread*," Luke has "Give us day by day;" for "Forgive us our debts," Luke has "Forgive us our sins;" the Prayer Book has "Forgive us our trespasses." Luke omits the Doxology, which most critics say ought not to appear at all.

10. Lessons on Fasting.—Chap. vi., 16-18.

(16) Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (17) But thou, when thou fastest, anoint thine head, and wash thy face; (18) that thou appear not unto men to fast, but unto thy Father which is in secret

and thy Father, which seeth in secret, shall reward thee openly.

11. Lessons on Earthly Possessions and Daily Cares.—Chap. vi., 19-34.

(¹⁹) *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:* (²⁰) *but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:* (²¹) *for where your treasure is, there will your heart be also.* (²²) *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.* (²³) *But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* (²⁴) *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* (²⁵) *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?* (²⁶) *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?* (²⁷) *Which of you by taking thought can add one cubit unto his stature?* (²⁸) *And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:* (²⁹) *and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.* (³⁰) *Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more*

clothe you, O ye of little faith? ⁽²¹⁾ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ⁽²²⁾ (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. ⁽²³⁾ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. ⁽²⁴⁾ Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHARACTERISTICS OF THE KINGDOM OF HEAVEN.—Chap. vii., 1-27.

Having now fully contrasted the New Law with the Mosaic, and with the Pharisaic rules and conduct, Christ proceeds to lay down rules for the guidance of His disciples in the Christian life.

12. Lessons as to judgment on others.—Chap. vii., 1-6.

⁽¹⁾ Judge not, that ye be not judged. ⁽²⁾ For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. ⁽³⁾ And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁽⁴⁾ Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? ⁽⁵⁾ Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. ⁽⁶⁾ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

13. God's love for His children, shewn by His answering their prayer.—Chap. vii., 7-12.

(7) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (8) for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (9) Or what man is there of you, whom if his son ask bread, will he give him a stone? (10) Or if he ask a fish, will he give him a serpent? (11) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (12) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

14. The narrow entrance to the Kingdom, and the false guides to it.—Chap. vii., 13-23.

(13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: (14) because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. (18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Wherefore by their fruits ye shall know them. (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven
(²²) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
(²³) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

15. The true subjects of the Kingdom as compared with the false ones.—Chap. vii., 24-29.

(²⁴) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: (²⁵) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
(²⁶) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: (²⁷) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
(²⁸) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: (²⁹) for he taught them as one having authority, and not as the scribes.

16. Christ heals the Centurion's Servant.—Chap. viii., 5-13.

(AT CAPERNAUM.)

(⁶) And when Jesus was entered into Capernaum, there came unto him a *centurion*, beseeching him, (⁶) and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. (⁷) And Jesus saith unto him, I will come and heal him. (⁸) The centurion answered and said, Lord, I am

not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ⁽⁹⁾ For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ⁽¹⁰⁾ When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ⁽¹¹⁾ And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. ⁽¹²⁾ But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ⁽¹³⁾ And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

NOTES.

Related also in Luke vii., 1-10.

⁽⁹⁾ A *centurion*, i.e., a captain or commander of a hundred men, which formed the sixtieth part of a legion in the Roman army. He would probably be an officer in the army of Herod Antipas, which would be formed according to Roman rules.

The centurion's argument lay in a comparison of his own command and Christ's authority. Says he, if I who am under authority can command others, how much more canst thou who art under no authority? If I can send soldiers or my slave to execute my orders, how much more canst thou send thy ministering spirits to do thy bidding?

17. John the Baptist's message to Christ.—Chap. xi., 1-6.

⁽¹⁾ And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach

and to preach in their cities. ⁽²⁾ Now when John had heard in the prison the works of Christ, he *sent two of his disciples*, ⁽³⁾ and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, ⁽⁴⁾ Go and show John again those things which ye do hear and see: ⁽⁵⁾ the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. ⁽⁶⁾ And blessed is he, whosoever shall not be offended in me.

NOTES.

Related also in Luke vii., 18-35.

⁽²⁾ *Sent two of his disciples*.—There are various opinions as to the reasons given why this inquiry should be made. The following are amongst the most probable:—

- (i.) That it was to set at rest a doubt in the Baptist's own mind whether this person of whom he heard so much, was the very same person as he baptized.
- (ii.) That it was made for the sake of his own disciples, in order to satisfy them that Jesus was the Messiah.
- (iii.) That it was made to try and induce Christ to make a public profession of His Messiahship.

The first is the most natural, especially when we keep in mind that John was in prison at the time. The strongest of persons is liable to waver in his faith during imprisonment.

18. The position of John the Baptist as a prophet.— Chap. xi., 7-14.

⁽⁷⁾ And as they departed, Jesus began to say unto the multitudes concerning John, *What went ye out into the wilderness to see? A reed shaken with the wind?* ⁽⁸⁾ But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings'

houses. (9) But what went ye out for to see? A *prophet*? yea, I say unto you, and *more than a prophet*. (10) For this is he, of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee*. (11) Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. (12) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. (13) For all the prophets and the law prophesied until John. (14) And if ye will receive it, this is Elias, which was for to come.

NOTES.

(7) *What went ye out . . . ?*—This clearly has reference to the multitude crowding to hear John preach at the commencement of his ministry.

A reed shaken with the wind.—The use of the singular clearly shows that the words were used symbolically. The banks of the Jordan where John baptized, abounded in reeds. So Christ bids them recall the impression then made upon their minds. By the *reed*, therefore, we understand "a *waverer*." Had they gone out to see one who was swayed this way and that way by every blast of popular feeling? No, not that; they beheld something quite different to that. John's preaching was bold, and his faith was strong.

(9) *Prophet*, from the Greek *prophētēs* (προφήτης), is not as in modern English, one who foretells, but one who speaks in God's name—an interpreter of the Divine will. The preposition *pro* (προ), as compounded in the word prophet, has three meanings according to which the word might mean (a) one who foretells, (b) one who speaks forth or publicly, (c) one who speaks for or in the place of another. The last is its true meaning, both in classical writers and in the Bible. Therefore, we find that the chief office of John the Baptist, as of the Old Testament prophets, was not to predict future events, but to rebuke men for their sins, and to teach moral and spiritual truths. Until the seventeenth

century the word prophet preserved its original meaning ; for Jeremy Taylor wrote a treatise on "The Liberty of Propheying," i.e., of preaching.

More than a prophet.—John the Baptist was greater than any of the other prophets, in that he was the forerunner of Christ, and also in that he himself was the subject of prophecy.

(¹⁰) *Behold I send.*—The quotation is from Mal. iii., 1. : "Behold I will send my messenger, and he shall prepare the way before me." The words in the text are varied because they are applied to Christ Himself, whereas in Malachi God is speaking in His own person.

19. John the Baptist's relations to Jesus and to his contemporaries.—Chap. xi., 15-19.

(¹⁵) He that hath ears to hear, let him hear. (¹⁶) *But whereunto shall I liken this generation?* It is like unto children sitting in the markets, and calling unto their fellows, (¹⁷) and saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented. (¹⁸) For John came neither eating nor drinking, and they say, He hath a devil. (¹⁹) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. *But wisdom is justified of her children.*

NOTES.

(¹⁶) *But whereunto shall I liken this generation.*—The general meaning is as follows : The *children* who complain of their companions are the *Jews* who are satisfied neither with Jesus nor with John the Baptist. They are out of sympathy with the prophets in whatever guise they come. John the Baptist they blamed for his too great austerity, Jesus for His neglect of Pharisaic exclusiveness and of ceremonial fasting.

(¹⁹) *Wisdom is justified.*—*Wisdom* = "Divine Wisdom," i.e., God regarded as the All-wise. *Justified* = "is accounted righteous ;" "is acquitted of folly." *Of her children* = "by the Divinely wise," i.e.,

generally those who obey God, and in particular those who accept both the baptism of John and the ministry of Jesus, without making a stumbling-block of their different methods.

20. Christ upbraids the inhabitants of Chorazin, Bethsaida, and Capernaum for their unbelief.—Chap. xi., 20-30.

(²⁰) Then began he to upraid the cities wherein most of his mighty works were done, because they repented not : (²¹) Woe unto thee, *Chorazin* ! woe unto thee, *Bethsaida* ! for if the mighty works, which were done in you, had been done in *Tyre and Sidon*, they would have repented long ago in sackcloth and ashes. (²²) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. (²³) And thou, *Capernaum*, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in *Sodom*, it would have remained until this day. (²⁴) But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (²⁵) At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (²⁶) Even so, Father : for so it seemed good in thy sight. (²⁷) All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. (²⁸) Come unto me, all ye that labour and are heavy laden, and I will give you rest. (²⁹) Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. (³⁰) For my yoke is easy, and my burden is light.

NOTES.

(²¹) *Chorazin*.—This is supposed to have been situated about two miles north of Capernaum.

Bethsaida (= House of Fish).—This is "Bethsaida Julias," which was called Julias in honour of Julia, daughter of Augustus. It was rebuilt and beautified by Herod Philip, in whose dominions the town was situated. It is remarkable that no miracles are recorded in the Gospels as wrought at either of these cities. The latter was nigh to the scene of feeding the 5,000, but that comes later on. In *Luke* the words are connected with the Mission of the Seventy.

Tyre and Sidon.—Two cities of Phœnicia, to the north-west of Palestine, and on the coast. Next to Sodom and Gomorrah, cities of the plain, these are considered as the great representative instances of the evil of the heathen world.

(²³) *Capernaum, which art exalted unto heaven*.—This city had already witnessed more of Christ's recorded wonders than any other. It was Christ's own city; and it is in this sense, and not in any outward prosperity, that it was exalted unto heaven. All this had been in vain, therefore the sentence of doom is pronounced over it. It shall be brought down to hell, i.e., *hades* (= the grave). These words have had almost a literal fulfilment, for now there is nothing but a few ruins to show the site of this once famous city.

Sodom.—One of the cities of the plain which had been destroyed on account of their wickedness.

21. Christ cures a blind and dumb man.—Chap. xii., 22, 23.

(²²) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. (²³) And all the people were amazed, and said, Is not this the son of David?

22. Christ is accused of casting out devils by Beelzebub ; His reply.—Chap. xii., 24-30.

(²⁴) But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by *Beelzebub* the prince of the devils. (²⁵) And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : (²⁶) and if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? (²⁷) And if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges. (²⁸) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. (²⁹) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind *the strong man* ? and then he will spoil his house. (³⁰) *He that is not with me is against me* ; and he that gathereth not with me scattereth abroad.

NOTES.

Related also in Mark iii., 22-27 ; Luke xi., 17.

(²⁴) *Beelzebub* (= lord of flies).—This was a god worshipped by the Philistines in Ekron (2 Kings i., 3); and is here identified with Satan.

(²⁹) *The strong man* = Satan ; *his house* = the world ; *his goods* = the sons of men ; *he who spoils* = Christ, who even triumphed over Satan in all his temptations.

(³⁰) *He that is not with me is against me*.—In the Christian life neutrality therefore is impossible. It must be either for Christ or against Him.

23. Blasphemy against the Holy Ghost.—Chap. xii., 31-37.

(³¹) Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but *the blasphemy against the Holy Ghost* shall not be forgiven unto men.

(²²) And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. (²³) *Either make the tree good*, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit. (²⁴) *O generation of vipers*, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. (²⁵) A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things. (²⁶) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (²⁷) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

NOTES.

Related also in Mark iii., 28-30 ; Luke xii., 10.

(³¹) *The blasphemy against the Holy Ghost.*—A good deal might be said concerning this unpardonable sin, but the following observations will suffice.

- (i.) We must not conclude from this that it is worse to revile the Spirit than to revile the Father or the Son. The aggravation of the "sin lies not in the rank of the person against whom it is committed, but in the clearness of the revelation despite which it is committed."—*Stier*.
- (ii.) Christ does not refer to a blasphemous word or thought, but to the state of mind of which such a word or thought is the fruit—a state of mind in which the grace of the Holy Spirit is knowingly and determinedly rejected, which manifests itself in slanderous blasphemies against that grace—and which is necessarily hopeless, because without that grace repentance is impossible. It is not stated that the Pharisees were in this state, but their words showed that they were in danger of falling into it.

- (iii.) Anxiety lest this sin has been committed is clearly a proof that it has not been committed ; for such anxiety is incompatible with the state of mind described above.

(³³) *Either make the tree good . . .*—The fact here asserted is, that a tree is known not by its leaves, or bark, or form, but by its fruit. The application to the argument therefore is this : “You are to judge of man as being in league with Satan by his works. If my doctrines and works be properly the work of Satan, then I am corrupt ; if not, then your charge is blasphemy. So, on the other hand, if, notwithstanding your professions, your works are the works of the devil, and your doctrines be such as *he* would teach, it would prove respecting you that which you charge on me.”

(³⁴) *O generation of vipers.*—Christ now applies the argument which is above mentioned. They themselves were like poisonous reptiles, with a corrupt and evil nature. They could not be expected to speak good things, *i.e.*, to speak favourably of Him and His work. As the bad fruit of a tree was the proper effect of its nature, so were their words about Him and His works the proper effect of their nature.

Vipers.—This viper is a poisonous kind of serpent, and is an emblem of malignity and mischief.

24. The Pharisees ask Christ for a Sign.—Chap. xii., 38-42.

(³⁸) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

(³⁹) But he answered and said unto them, An evil and *adulterous* generation seeketh after a sign ; and there shall no sign be given to it but the sign of the prophet Jonas :

(⁴⁰) for as Jonas was three days and three nights in the *whale's belly* ; so shall the Son of man be three days and three nights in the heart of the earth.

(⁴¹) The men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here.

(⁴²) The queen of the south shall rise up in the judgment

with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

NOTES.

Related also in Luke xi., 16, 29-32.

(³⁹) *Adulterous* = estranged from God.

(⁴⁰) *Whale's belly*.—The Greek word translated "whale" means "a sea monster." The Old Testament rendering is more accurate, "the fish's belly" (Jonah ii., 1), "a great fish" (Jonah i., 17). Note that there are no whales in the Mediterranean.

25. Christ illustrates the wickedness of the day.
Chap. xii., 43-45.

(⁴³) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (⁴⁴) Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. (⁴⁵) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

NOTES.

Related also in Luke xi., 24-26.

The connection of thought is not well marked; but it seems to be clear that it is a symbolical description of the state of the Jewish nation. How was it that Israel had sunk into such a depth of evil as mentioned in the previous paragraph? Here we have the answer. Israel of former times was like a man possessed by a *demon*, but that of this day was like one possessed by *many demons*. From the time they were brought out of Egypt to the Captivity at Babylon, the demon of idolatry had been their besetting sin; but now, by the zeal of the Scribes and Pharisees, that demon had been banished for ever,

but only to make room for worse demons. The house was now "empty, swept, and garnished," i.e., in this day all was but an empty show of piety. More attention was paid to the outward ceremonies and rigid rules than to the wiser and higher life. Other sins, worse even than the sin of idolatry, followed as a consequence—hypocrisy, mammon-worship, license of divorce, and that antagonism to good which Christ said had approached so near "to the sin against the Holy Ghost." This state is bad enough, but obviously the words must also refer to a state which is worse, viz., to that state of the Jewish people which ended in the destruction of Jerusalem.

26. Christ's reply when he was informed that his mother and brethren were seeking him.—Chap. xii., 46-50.

(AT CAPERNAUM.)

(⁴⁶) While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

(⁴⁷) Then one said unto him, Behold, thy mother and *thy brethren* stand without, desiring to speak with thee.

(⁴⁸) But he answered and said unto him that told him, Who is my mother? and who are my brethren? (⁴⁹) And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! (⁵⁰) For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

NOTES.

Related also in Mark iii., 31-35; Luke viii., 19-21.

(⁴⁷) *Thy brethren.*—It is difficult to decide what we ought to understand by the word "*brethren.*" Are we to understand by it (1) Jesus' own brothers, i.e., the sons of Joseph and Mary, or (2) the sons of Joseph by a former marriage, or (3) cousins, sons of a sister of Mary.

The first view seems the most probable; and had it not been for the assumption that the blessed Virgin remained a virgin, no other view than the first would ever have been thought of.

Their names were "*James, and Joses, and Simon, and Judas.*"

LESSON V.

CHRIST'S GALILEAN MINISTRY.—*Continued.***1. Christ teaches in Parables. The Parable of the Sower.**—Chap. xiii., 1-9.

(¹) The same day went Jesus out of the house, and sat by the sea side. (²) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. (³) And he spake many things unto them *in parables*, saying, Behold, a sower went forth to sow; (⁴) and when he sowed, some seeds fell *by the way side*, and the fowls came and devoured them up. (⁵) Some fell upon *stony places*, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: (⁶) and when the sun was up, they were scorched; and because they had no root, they withered away. (⁷) And some fell among thorns; and the thorns sprung up, and choked them: (⁸) but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. (⁹) Who hath ears to hear, let him hear.

NOTES.

Related also in Mark iv., 1-9; Luke viii., 4-9.

(³) *In parables.*—The word *parable*, which is the Greek word *parabolē* (παράβολη) slightly modified, means in the classical Greek "a comparison or illustration;" but in the New Testament it generally stands for a *narrative with a hidden spiritual meaning*. The definition "an earthly story with a heavenly meaning" describes its character very

well, if we only understand heavenly as meaning spiritual, and not as referring exclusively to a world which is future or far removed from us. For distinction between it and the *fable*, the *myth*, the *proverb*, and the *allegory* see Additional Notes at the end.

(⁴) *By the way side*, i.e., on the hard footpath or road passing through the cultivated land and dividing one field from another.

(⁵) *Stony places*, i.e., rock, covered only with a thin coating of earth.

2. The Reason why Christ taught in Parables.— Chap. xiii., 10-17.

(¹⁰) And the disciples came, and said unto him, Why speakest thou unto them in parables? (¹¹) He answered and said unto them, Because it is given unto you to know *the mysteries of the kingdom of heaven*, but to them it is not given. (¹²) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (¹³) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. (¹⁴) And in them is fulfilled *the prophecy of Esaias, which saith*, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: (¹⁵) for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. (¹⁶) But blessed are your eyes, for they see: and your ears, for they hear. (¹⁷) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

NOTES.

Related also in Mark iv., 10-12 ; Luke viii., 10.

(¹¹) *The mysteries of the kingdom of heaven.*—The word *mystery* means a secret revealed to some and hidden from others. The idea that it is something incomprehensible is not in accord with the New Testament meaning. The truths concerning the kingdom of heaven which are wrapped up in the Parables were emphatically mysteries at that time. And through the medium of parables, "to him that had" faith and humility "was given" the revelation of these truths ; but "from him that had not" faith and humility to perceive their full meaning, they "took away" even the poor and imperfect notions of the kingdom "which he had."

(¹⁴) *The prophecy of Esaias, which saith.*—See Isaiah vi., 9-12, where God pronounces the same sentence upon the Jews, and which was to last until the Captivity. Note, therefore, the undoubted fact that the effect of Christ's teaching on those who were unwilling to receive the truth, was to blind their eyes and harden their hearts.

3. Christ explains the Parable of the Sower.— Chap. xiii., 18-23.

(¹⁸) Hear ye therefore the parable of the sower. (¹⁹) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he who received seed by the way side. (²⁰) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; (²¹) yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended. (²²) He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and

he becometh unfruitful. ⁽²³⁾ But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

NOTES.

Related also in Mark iv., 14-20; Luke viii., 11-15.

⁽¹⁸⁾ *Sower*.—Three meanings might be given to this: (1) Christ who "came forth from the Father, and was come into the world;" (2) His Apostles; (3) All who go forth in Christ's name, *e.g.*, ministers of the Gospel.

⁽²⁰⁾ *Anon* = immediately.

4. The Parable of the Tares.—Chap. xiii. 24-30.

⁽²⁴⁾ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ⁽²⁵⁾ *but while men slept*, his enemy came and sowed *tares* among the wheat, and went his way. ⁽²⁶⁾ But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ⁽²⁷⁾ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? ⁽²⁸⁾ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ⁽²⁹⁾ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ⁽³⁰⁾ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

NOTES.

(²⁵) *While men slept* = during the night.

Tares, i.e., darnel, a kind of grass which cannot be distinguished from wheat until it is full grown, when the grains become nearly black. The resemblance between the tares and the wheat gives great force to the Parable. The good and evil are often undistinguishable in the Visible Church. They will be separated at the day of judgment. Men have tried in every age to make the separation beforehand, but without success.

5. The Parable of the Mustard Seed.—Chap. xiii., 31, 32.

(²¹) Another parable put he (Jesus) forth unto them, saying, The kingdom of heaven is like to a grain of *mustard* seed, which a man took, and sowed in his field : (²²) which indeed is the *least of all seeds* : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

NOTES.

Related also in Mark iv., 30-32 ; Luke xiii., 18-21.

(²¹) *Mustard*.—The *Salvadora Persica*, a large shrub or tree of moderate size, growing in various parts of the East. It is found near Jerusalem, abundant on the banks of the Jordan, and its seed is used as a substitute for mustard.

(²²) *Least of all seeds*.—We must not press these words literally. The mustard seed was the smallest in proportion to the plant which sprang from it. Moreover it was the smallest which the husbandman was accustomed to sow.

Meaning of the Parable.—It clearly illustrates the insignificant commencement (*mustard seed*) of true Christianity, its marvellous increase (*greatest among herbs*), and the shelter and protection which it offers to all who seek it (*lodge in the branches thereof*).

6. The Parable of the Leaven which leavened the Meal—Chap. xiii., 33-35.

(³³) Another parable spake he (Jesus) unto them; The kingdom of heaven is like unto *leaven*, which a woman took, and hid in three measures of meal, till the whole was leavened. (³⁴) All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: (³⁵) that it might be fulfilled which was *spoken by the prophet*, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

NOTES.

Related also in Luke xiii., 20-21.

(³³) *Leaven*.—Except in this one Parable, leaven is a type of evil.

(³⁵) *Spoken by the prophet*.—Ps. lxxviii., 2. The Psalm which follows the words here quoted is a review of the history of the Israelites from the Exodus from Egypt to the reign of David.

Meaning of the Parable.—Both that of the Mustard Seed and this of the Leaven have reference to the marvellous increase of the kingdom of God. However they differ in that the *former* sets forth the outward and visible manifestation, *this* its hidden working, its mysterious influence upon the world at large. As leaven changes to its own nature the meal or dough with which it is mixed, so does the Grace of Christ convert the whole soul to its own likeness.

7. Christ explains the Parable of the Tares.—Chap. xiii., 36-43.

(³⁶) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. (³⁷) He answered and said unto them, He that soweth the good seed is the Son of man; (³⁸) *the field is the world*; the good seed are the children of the kingdom; but the tares are the

children of the wicked one ; (³⁸) the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. (⁴⁰) As therefore the tares are gathered and burnt in the fire ; so shall it be in the end of this world. (⁴¹) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; (⁴²) and shall cast them into a *furnace of fire* : there shall be wailing and gnashing of teeth. (⁴³) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

NOTES.

(³⁸) *The field is the world.*—These words were the subject of a great controversy between St. Augustine and the Donatists ; the latter held that it was possible to realise here on earth the idea of a church “without spot or wrinkle.” But this Parable clearly teaches that there is, and must be, a mixture of the wicked with the good in the visible Church of Christ. The Donatists held that the mixture was in the world and not in the Church. But by a careful consideration it will be seen that the world is represented as the place where the Church is established, and the impossibility of separating the wicked from the good before the day of judgment is shown as plainly as possible.

(⁴¹) *A furnace of fire.*—Better “the furnace.” This is no doubt a figurative expression, which represents terrible consequences. The consequences of sin are often so fearful in this life that we may well believe that sin will be visited with heavy judgments in the life to come.

8. The Parable of the Hidden Treasure.—Chap. xiii., 44.

(⁴⁴) Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth it.

NOTES.

Note that in ancient times it was not an uncommon practice, even in this country, to hide treasure underground. It arose from the unsettled state of the country and from the want of banks in the modern sense. This would be especially the case in a country like Palestine. Even at this day the Arabs are keenly alive to the chance of finding such buried stores.

Meaning of the Parable.—By the *hidden treasure* we can understand either *true religion* or *Christ Himself*, who is the centre of that religion. Note Paul's words in his Epistle to the Philippians, which are a good explanation of the parable :—

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him." (Phil. iii., 8.)

9. The Parable of the Pearl of Great Price.—Chap. xiii., 45-46.

(⁴⁵) Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls : (⁴⁶) who, when he had found one pearl of great price, went and sold all that he had, and bought it.

NOTES.

Meaning of the Parable.—The *goodly pearls* denote *true religion* or *Christ*, who is the embodiment and centre of that religion. However, there is a difference between this Parable and that of the Hidden Treasure. The latter is found accidentally ; at any rate, unexpectedly. But this of the Pearl is found after being sought. The two Parables thus show how differently true religion comes to different persons. To some it comes when they least expect it. To others it comes as the reward of patient search. To all it is of such priceless value that they gladly give up all else in order to secure it.

The Woman of Samaria is the most striking instance of the finding of the Hidden Treasure, and Paul might be mentioned as an instance

of finding the Pearl of Great Price after diligent search ; for he was striving even before his conversion to win God's favour by his mistaken zeal.

10. The Parable of the Net.—Chap. xiii., 47-50.

(⁴⁷). Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; (⁴⁸) which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. (⁴⁹) So shall it be at the end of the world : the angels shall come forth and sever the wicked from among the just, (⁵⁰) and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

NOTES.

Meaning of the Parable.—The main thoughts of the Parable are : (1) In the Visible Church of Christ on earth the evil is ever mingled with the good (*of every kind*) ; (2) the ultimate separation of the two, in order that each may receive according to what it deserves (*but cast the bad away*). In both this and that of the Tares the same thoughts are put forth ; but the latter puts more stress upon the first (1) and the former upon the second (2). From the Parable of the Tares we learn not to reject any from within the Church in the hope of doing away with the element of evil ; they are to grow together till the harvest. From the Parable of the Net we learn that no barrier or external test will serve to exclude the unworthy convert.

This Parable fitly closes this series of Parables. We have seen the planting of the Gospel in the heart (*the Parable of the Sower*) ; then the external state of the Kingdom of Christ in the world (*the Parable of the Tares*) ; then its growth both in extent (*Parable of the Mustard Seed*) and power (*Parable of the Leaven*) ; then the priceless value of its treasures to every one who finds them (*the Parables of the Hidden Treasure and Pearl of Great Price*) ; and now we are to see the end (*Parable of the Net*).

11. The Scribes of the Kingdom of Heaven.—Chap. xiii., 52-53.

(⁵¹) Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. (⁵²) Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure *things new and old*. (⁵³) And it came to pass, that when Jesus had finished these parables, he departed thence.

NOTES.

(⁵²) *Things new and old*.—Just as the householder brings from his stores or treasury precious things which have been heirlooms for generations, as well as newly acquired treasures; so will the new order of scribes (*Christ's disciples*), following their Master's example, exhibit the true teaching of the Law and the Prophets, and add thereto the new lessons of Christianity.

12. Christ teaches what is required of true disciples.—Chap. viii., 18-22.

(ON THE SHORES OF THE SEA OF GALILEE.)

(¹⁸) Now when Jesus saw great multitudes about him, he gave commandment to depart unto *the other side*. (¹⁹) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. (²⁰) And Jesus saith unto him, *The foxes have holes*, and the birds of the air have nests; but the *Son of man* hath not where to lay his head. (²¹) And another of his disciples said unto him, Lord, suffer me first to go and bury my father. (²²) But Jesus said unto him, Follow me; and *let the dead bury their dead*.

NOTES.

Related also in Luke ix., 57-62.

Luke names three instances, and places the incident in Samaria. Matthew, therefore, omits the third.

These instances are typical of the manner in which Christ deals with different characters. In each case He spoke the very words that were needed. The scribe who expected some worldly advantage in following Christ, is at once presented with the darker side—the difficulties of the Christian life; the half-hearted disciple is taught that complete self-denial would be required of him; even the ordinary filial duties must not be a hindrance.

(¹⁸) *The other side.*—That is, from Capernaum on the west side of the Sea of Galilee to the eastern shore.

(²⁰) *The foxes have holes, &c.*—Few words in the Bible picture to us so completely the utter lowliness and humiliation of Christ.

Son of man.—That is, He who is essentially man, who took man's nature upon Him, who is man's representative before God, showing the possibility of a purified human nature, and thus making atonement practicable. The origin of this title may be traced to Daniel's prophecy of the Messiah :—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." (Daniel vii., 13.)

It would not, therefore, be a strange title among the Jews. Though the words are often applied by Christ to Himself, they are not applied to Him by anybody else except Stephen :—

"I [Stephen] see the heavens opened and the *Son of man* standing on the right hand of God." (Acts vii., 56.)

(²³) *Let the dead bury their dead.*—The exact meaning of this half-proverbial saying is not quite clear. The following seems the most probable: "Let those who are still engrossed in this world attend to the things of this world." As applied to the disciple to whom they were spoken they would mean: "Let those who are still dead to the new life of the Spirit attend to this matter, which is one of death. Let the dead in Spirit care for him who is dead in body. There are enough to do this work. But thou art called to a work which will allow of no delay. Therefore, follow me;" and (as Luke adds), "Go thou and preach the Kingdom of God."

Christ obviously must have seen that he was ready to seize upon any excuse, hence the application of this most crucial test. One must be ready to renounce even the most sacred of filial duties for Christ's sake.

13. The Storm on the Sea of Galilee.—Chap. viii., 23-27.

(²³) And when he (Jesus) was entered into a ship, his disciples followed him. (²⁴) And, behold, there arose *a great tempest* in the sea, insomuch that the ship was covered with the waves: but he was asleep. (²⁵) And his disciples came to him, and awoke him, saying, *Lord, save us: we perish.* (²⁶) And he saith unto them, Why are ye fearful, *O ye of little faith?* Then he arose, and rebuked the winds and the sea; and there was *a great calm.* (²⁷) But the men marvelled, saying, What manner of man is this, that even the *winds and the sea obey him!*

NOTES.

Related also in Mark iv., 35-41; Luke viii., 22-25.

Mark's account is the fullest; we have the following additional details from him: "It was evening—there were other little ships—a great storm of wind, the waves beat into the ship. He was asleep on a pillow in the hinder part of the ship." With all these differences in seven short verses of Mark's account, how can it be said that Mark's gospel is but an abridgment of Matthew's?

(²⁴) *A great tempest.*—Small as the Sea of Galilee is, and calm as its waters usually are, still, now and then, it is subject to most violent storms, owing to the gusts of wind which rush down the mountain gorges into the deep hollow; for this sea lies six hundred feet lower than the level of the Mediterranean. These storms are not only violent, but they come on very suddenly, even when the sky is clear.

(²⁵) *Lord, save us: we perish!*—Mark says: "Master, carest thou not that we perish?" and Luke has: "Master, master, we perish." Though we have here a slight difference in the form of words as used by the three Evangelists, still the same thought is found in all three.

(²⁶) *O ye of little faith.*—The three differ also here in their manner of expressing the poverty and helplessness of the faith of the disciples.

A great calm.—This calm was as strikingly great as [the storm had been previous to it.

(²⁷) *The winds and the sea obey him.*—To them, who had been so much occupied on these waters, this storm was very wonderful. As a rule, after the storm the waves heave and swell for hours, but now there was instantaneous calm, both as regards the wind and the water.

14. Christ heals the Two Demoniacs.—Chap. viii., 28—ix., 1.

(COUNTRY OF THE GERGESENES.)

(²⁸) And when he (Jesus) was come to the other side into *the country of the Gergesenes*, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. (²⁹) And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? (³⁰) And there was a good way off from them an herd of many swine feeding. (³¹) So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. (³²) And he said unto them, Go. And when they were come out, *they went into the herd of swine*: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. (³³) And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. (³⁴) And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. (¹) And he entered into a ship, and passed over, and came into his own city.

NOTES.

Related also in Mark v., 1-20; Luke viii., 26-39.

The chief variations are: Mark and Luke mention one demoniac only; and Matthew omits the name "Legion." Matthew calls the scene of the miracle "The Country of the Gergesenes;" Mark and Luke call it "Country of the Gadarenes."

(³⁰) *Country of the Gergesenes.*—The readings here vary between Gerasenes, Gadarenes, and Gergesenes. It is generally supposed that Gadarenes is the most accurate. *Gergesa*, from which we have the name Gergesenes, is identified with the modern *Khera*, on the east side of the Sea of Galilee, and about half way up the coast. If so, the "Country of the Gergesenes" must have been somewhere in that direction. In fact it is generally agreed that it lies between Gadara, the capital of Perea, and the lake. The scene of the miracle is supposed to have been near *Khera*.

(³²) *They went into the herd of swine.*—The following reasons have been suggested as an answer to the question—Why did Christ suffer the demons to enter into the swine?

- (i.) To punish the Jewish owners (if they were Jewish, which is uncertain) for keeping them, contrary to the law stated in Lev. xi, 7.
- (ii.) To give a visible sign to the demoniacs that the evil spirits had really left them.
- (iii.) To give a proof to the disciples of Christ's power even over evil spirits.
- (iv.) To test the people generally.
- (v.) To make the miracle more notorious.

These swine would be of little value when compared with the two human souls now saved from their terrible affliction.

15. The Feast at Matthew's house.—Chap. ix, 10-13.

(AT CAPERNAUM.)

(¹⁰) And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. (¹¹) And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? (¹²) But when Jesus heard that, he said unto them, *They that be whole need not a physician, but they that are sick.* (¹³) But go ye and learn what that meaneth, *I will have mercy, and not sacrifice*: for I am not come to call the righteous, but sinners to repentance.

NOTES.

Related also in Mark ii., 15-17 ; Luke v., 29-32.

It is doubtful whether this feast followed immediately after Matthew's call, or after an uncertain interval of time. The latter view has been taken here as the most likely.

(¹²) *They that be whole.*—That is, they that were in sound health. Christ did not mean by this that the Pharisees were really "whole." He was simply speaking in answer to their own thoughts with a certain amount of irony. His meaning would be, "You Pharisees look upon yourselves as 'whole,' but these publicans and sinners you consider as sick ; surely, then, the Physician is in His right place among these publicans."

(¹³) *I will have mercy, and not sacrifice.*—This is a quotation from Hosea vi., 6, and is peculiar to Matthew. The same words were also used when Christ taught the Pharisees, through the incident of His disciples plucking the ears of corn on the Sabbath day, that deeds of mercy ought to be performed even on the Sabbath. (Matt. xii., 7.)

By *sacrifice* we have to understand any outward services of religion. The Pharisees doubtless thought that they were fulfilling a religious duty in avoiding all intercourse with the publicans ; but Christ teaches them that the outward forms of religion are less acceptable to God than a loving and merciful heart.

16. John's disciples question Christ concerning Fasting.—Chap. ix., 14-17.

(AT CAPERNAUM.)

(¹⁴) Then came to him (Jesus) the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ? (¹⁵) And Jesus said unto them, Can the *children of the bridechamber* mourn, as long as the bridegroom is with them ? but the days will come, when *the bridegroom* shall be taken from them, and then shall they fast. (¹⁶) No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from

the garment, and the rent is made worse. ⁽¹⁷⁾ Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

NOTES.

Related also in Mark ii., 18-22 ; Luke v., 33-39.

Observe the seeming difference in the three accounts with regard to the question. Matthew says that John's disciples asked the question ; Mark says both John's disciples together with the scribes and Pharisees ; Luke says scribes and Pharisees. Probably Mark's account is the right one.

By means of the illustrations set forth in this discourse, Christ establishes the great principle that fitness and propriety should be observed in all things.

⁽¹⁵⁾ *Children of the bridechamber.*—In Eastern marriage feasts these were the companions of the bridegroom, who accompanied him to the house of his intended father-in-law, to bring away his bride. Here, in particular, they symbolize the disciples ; in general, the Church.

The bridegroom.—Even the Jews themselves symbolized the Church by the image of a bride ; here *Christ* set Himself forth as the *Bridegroom* of the Christian Church.

Meaning of the Wedding Feast illustration.—By means of this, Christ shows that mourning, in the case of His disciples, whilst their Master was with them, was as inappropriate as it would be at a wedding feast when the bridegroom was present. It was, for them, a time of joy and festivity. But the disciples of John had a cause for fasting, for their Master and Teacher was imprisoned. Note that the terms *mourning* and *fasting* are synonymous. Taking the general sense, Christ asserts the great principle that fasts and special seasons of sorrow are justified under certain circumstances ; but that they are not of any special value when in the form of a rigid ceremonial practice.

Meaning of the New Garment and New Wine illustration.—The meaning generally accepted of these two illustrations is that they are intended to describe the disastrous effects of an attempt to combine the old Jewish and the new Christian customs. As to the details, there is a great difference of opinion amongst commentators. The following seems the most natural :—

- (i.) The *old garment* represents the outward forms and ceremonies of the old dispensation, useful in their day, but now worn out. The *new cloth* represents the outward forms (i.e., as signs of the inner life and spirit) of the Gospel dispensation. Now, if a piece of new cloth is cut, in order to mend a rent made in an old garment, two effects naturally follow—(a) the new piece has not been improved, and (b) the old garment is not repaired, for the new piece does not agree with it. Further, if the new piece is raw (i.e., unfulled), it will, when it shrinks, tear away the threads of the old, and a worse rent is made. We therefore have the following conclusion: It will not do merely to supplement the old system of ceremonies by a few new forms. No; it must be completely new, all consistent. Old things, old types, old ceremonies, old burdens, sacrifices, priests, Sabbaths, and holy days, all are passed: behold, all things have become new.
- (ii.) In the next illustration Christ goes further. As the garments represent the outward forms, so do the *bottles*. But the wine represents the life and spirit of the Gospel, as distinct from its outward expression. Now, if new wine (i.e., unfermented) be placed in old stiff skins, which cannot expand as the wine ferments, the skins will burst and the wine will be lost. So the expansive joy, and the then partially developed freedom of Christianity could not be safely confined in the old unyielding forms of Judaism, but must have new and more elastic ones of their own. Both the spirit and the forms would thus be preserved.

17. The raising of Jairus' daughter. The woman cured of an issue of blood.—Chap. ix., 18-26.

(AT CAPERNAUM.)

(¹⁸) While he (Jesus) spake these things unto them, behold, there came a *certain ruler*, and worshipped him, saying, My

daughter is even now dead: but come and lay thy hand upon her, and she shall live. ⁽¹⁹⁾ And Jesus arose, and followed him, and so did his disciples. ⁽²⁰⁾ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: ⁽²¹⁾ for she said within herself, If I may but touch his garment, I shall be whole. ⁽²²⁾ But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour. ⁽²³⁾ And when Jesus came into the ruler's house, and saw the *minstrels* and the people making a noise, ⁽²⁴⁾ he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. ⁽²⁵⁾ But when the people were put forth, he went in, and *took her by the hand*, and the maid arose. ⁽²⁶⁾ And the fame hereof went abroad into all that land.

NOTES.

Related also in Mark v., 21-43; Luke viii., 40-56.

The fullest account is that of Mark and Luke. Matthew omits several little incidents; he does not even mention the name Jairus.

⁽¹⁸⁾ *A certain ruler, i.e.,* Jairus, one of the rulers of the synagogue at Capernaum.

⁽²³⁾ *Minstrels* (literally fluteplayers).—These were hired mourners whom it was customary to employ at funerals. The burial of the dead took place only a few hours after death.

⁽²⁵⁾ *Took her by the hand*.—Mark gives us the two Aramaic words which Christ used at the time, *Talitha Cumi*.

18. Christ cures two blind men.—Chap. ix., 27-31.

(AT CAPERNAUM.)

⁽²⁷⁾ And when Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have

mercy on us. ⁽²⁸⁾ And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. ⁽²⁹⁾ Then touched he their eyes, saying, According to your faith, be it unto you. ⁽³⁰⁾ And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. ⁽³¹⁾ But they, when they were departed, spread abroad his fame in all that country.

NOTES.

Note that blindness is much more common in the East than with us, and observe how often Christ heals it. (For example, chap. xii., 22; chap. xx., 30; chap. xxi., 14.) Be also careful to distinguish this miracle from that of the two blind men at Jericho. Chap. xx., 30-34.

19. Christ heals a dumb man possessed by an evil spirit.—Chap. ix., 32-34.

⁽³²⁾ As they went out, behold, they brought to him (Jesus) a dumb man possessed with a devil. ⁽³³⁾ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. ⁽³⁴⁾ But the Pharisees said, He casteth out devils through the prince of the devils.

20. Christ visits Nazareth, teaches in the Synagogue and is rejected.—Chap. xiii., 54-58.

⁽⁵⁴⁾ And when he (Jesus) was come into *his own country*, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? ⁽⁵⁵⁾ Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? ⁽⁵⁶⁾ And his sisters, are they not all with us? Whence then hath this man all these things? ⁽⁵⁷⁾ And they were offended in him. But Jesus said unto

them, *A prophet is not without honour*, save in his own country, and in his own house. ⁽⁵⁵⁾ And he did not many mighty works there because of their unbelief.

NOTES.

Related also in Mark vi., 1-6 ; Luke iv., 16-30.

Some think that Luke relates a different visit to that of Matthew and Mark. However the reasons are equally strong for supposing that the three relate to one and the same visit.

⁽⁵⁴⁾ *His own country*, i.e., Nazareth.

⁽⁵⁷⁾ *A prophet is not without honour*.—These words are a proverb expressing a common truth. Men constantly think lightly of that with which they are familiar. The blessings at our doors are those which we value least. Note our common English saying, "Familiarity breeds contempt."

LESSON VI.

CHRIST'S GALILEAN MINISTRY.—*Continued.*

1. Christ makes a second circuit in Galilee, teaching and healing.—Chap. ix., 35-38.

⁽⁵⁶⁾ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. ⁽⁵⁸⁾ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, *as sheep having no shepherd*. ⁽⁵⁷⁾ Then saith he unto his disciples, *The harvest truly is plenteous*, but the labourers are few ; ⁽⁵⁸⁾ pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

NOTES.

(36) *As sheep having no shepherd.*—They appeared thus, because those who should have taught and led them were blind guides and would not or could not help them.

(37) *The harvest truly is plenteous.*—The same expression is used on the occasion of sending forth the seventy. (Luke x., 2.)

2. The mission of the Twelve Apostles.—Chap. x., 1.

(1) And when he (Jesus) had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

NOTES.

Related also in Mark vi., 7-13; Luke ix., 1-6.

We must carefully distinguish between the appointment of the twelve Apostles and their first mission. This obviously refers to their mission, though in the Bible the names of the Apostles immediately follow. Matthew being so fond of grouping subjects together naturally mixes up the appointment of the Apostles with their first mission. For a fuller account of their appointment see Mark iii., 6-19; Luke vi., 12-16.

3. Christ's Charge to his Twelve Apostles.—Chap. x., 5-42.

This discourse naturally divides itself into three parts—

(a) *Instructions for their immediate mission.* Verses 5-15.

(b) *Predictions concerning their larger work after Jesus is taken from them.* Verses 16-23.

(c) *A general review of the conflict as it affects all Christ's people.* Verses 24-42.

Notice that each of these three divisions closes with a solemn verity. See verses 15, 23, 42.

The subdivisions of the first part are—

(1.) *Whither they are to go*—5, 6.

(2.) *For what purpose*—7, 8.

- (3.) Their equipment—9, 10.
- (4.) The method of proceeding—11-14.
- (5.) Solemnity of the Mission—15.

The sub-divisions of the second part are—

- (1.) Not only rejection but persecution—16-18.
- (2.) Yet promise of help—19, 20.
- (3.) The conflict to last to the end—21-23.

The sub-divisions of the third part are—

- (1.) The apostles must suffer as their Master suffered—24, 25.
- (2.) Yet not to fear ; God cares for them—26-31.
- (3.) The reward and its contrast—32, 33.
- (4.) The reward only to be obtained by resolutely preferring Christ to family life—34-39.
- (5.) But if Christ's side is taken, then reward for the very smallest service—40-42.

(a) Instructions for their Immediate Mission.

Whither they are to go.—⁽⁶⁾ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the *Samaritans* enter ye not : ⁽⁶⁾ but go rather to the lost sheep of the house of Israel.

For what purpose.—⁽⁷⁾ And as ye go, preach, saying, The kingdom of heaven is at hand. ⁽⁸⁾ Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

Their equipment.—⁽⁹⁾ Provide neither gold, nor silver, nor brass in your purses, ⁽¹⁰⁾ nor scrip for your journey, neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat.

Their method of proceeding.—⁽¹¹⁾ And into whatsoever city or town ye shall enter, enquire who in it is worthy ; and *there abide till ye go thence.* ⁽¹²⁾ And when ye come

into an house, salute it. ⁽¹³⁾ And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return unto you. ⁽¹⁴⁾ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, *shake off the dust of your feet.*

Solemnity of the mission.—⁽¹⁵⁾ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Samaritana.—These were the descendants of the colonists brought by the King of Assyria from Babylon and other cities to dwell in the homes of the ten tribes who had been carried away into captivity (2 Kings xvii.). They inhabited that portion of the country between Judæa and Galilee, and which formerly belonged to the tribes of Ephraim and Manasseh. At first they were idolaters, but after having been punished by the God of Israel, who sent lions amongst them to destroy them, they took the five books of Moses as their guide, and built a magnificent temple for the worship of God on Mount Gerizim. This temple was destroyed in B.C. 129.

An almost deadly hatred existed between them and the Jews; this was carried to such an extent that they interfered with pilgrims on their way to Jerusalem at the time of the great feasts. In turn the Jews hated them, cursed them in their synagogues, and denied them any hope of salvation.

⁽¹¹⁾ *There abide till ye go thence.*—As worthy hosts of the Church of Christ in after times, we might mention Lydia at Philippi (Acts xvi., 15); Jason at Thessalonica, Gaius perhaps at Derbe (see Rom. xvi., 23).

⁽¹⁴⁾ *Shake off the dust of your feet.*—So did Paul at Antioch in Pisidia (Acts xiii., 51). The cities of Israel that rejected the Gospel should be regarded as heathen.

(b) Predictions concerning their larger work after Jesus is taken from them.

Not only rejection but persecution.—⁽¹⁶⁾ Behold I send you forth as sheep in the midst of wolves: be ye there-

fore *wise as serpents, and harmless as doves*. ⁽¹⁷⁾ But beware of men: for they will deliver you up to the *councils*, and they will scourge you in their synagogues; ⁽¹⁸⁾ and ye shall be brought before *governors* and *kings* for my sake, for a testimony against them and the Gentiles.

Yet promise of help.—⁽¹⁹⁾ But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ⁽²⁰⁾ For it is not ye that speak, but the spirit of your Father which speaketh in you.

The conflict to last to the end.—⁽²¹⁾ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. ⁽²²⁾ And ye shall be hated of all men for my name's sake: but he that endureth *to the end* shall be saved. ⁽²³⁾ But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, *till the Son of man be come*.

NOTES.

⁽¹⁶⁾ *Wise as serpents, and harmless as doves*.—*Wise*="prudent," full of precaution. To unite the wisdom of the serpent with the harmlessness of the dove is a difficult thing; and yet wisdom without harmlessness is an awful gift; it is the very character of Satan.

⁽¹⁷⁾ *Councils*.—These were Jewish courts of law, before which we read that Peter and John were brought.—(Acts iv. and v.)

⁽¹⁸⁾ *Governors*.—Such as Felix and Festus at Cæsarea, before whom Paul was taken.

Kings.—As Herod, Agrippa, or the Roman Emperor.

⁽²²⁾ *To the end*.—We might naturally ask here what "end" is meant. It is either (1) the end of each man's own trials, whensoever that may be, or (2) the destruction of Jerusalem, which is considered as typical

of the last day. It is clearly a general saying, though of course here applied to the apostles themselves.

(²³) *Till the Son of man come.*—Even if we take that the Son of man came in the destruction of Jerusalem, the verse is quite clear; for the Gospel had not been preached to all the cities of Israel before that event. But all these words point to a more distant future. The work of Christian missions is going on, and will continue until Christ comes again to a final judgment.

(c) A general review of the conflict as it affects all Christ's people.

Their sufferings.—(²⁴) *The disciple is not above his master,* nor the servant above his lord. (²⁵) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Consolation for them.—(²⁶) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. (²⁷) What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. (²⁸) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body *in hell*. (²⁹) Are not *two sparrows sold for a farthing?* and one of them shall not fall to the ground without your Father. (³⁰) But the very hairs of your head are all numbered. (³¹) Fear ye not therefore, ye are of more value than many sparrows.

Their reward and its contrast.—(³²) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (³³) But whosoever

shall deny me before men, him will I also deny before my Father which is in heaven.

How to obtain the reward.—⁽²⁴⁾ Think not that I am come to send peace on earth : I came not to *send peace, but a sword*. ⁽²⁵⁾ For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. ⁽²⁶⁾ And a man's foes shall be they of his own household. ⁽²⁷⁾ He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. ⁽²⁸⁾ And he that taketh not his cross, and followeth after me, is not worthy of me. ⁽²⁹⁾ He that findeth his life shall lose it : and he that loseth his life for my sake shall find it.

The smallest service rewarded.—⁽³⁰⁾ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. ⁽³¹⁾ He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁽³²⁾ And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

NOTES.

⁽²⁴⁾ *The disciple is not above his master, i.e.,* Christ's servants must not expect to be better treated than Christ Himself was, but must be satisfied if no worse treated. Note also Luke vi., 40, where Christ is speaking of the responsibilities of the apostles as teachers ; "as they are, their disciples shall be."

⁽²⁸⁾ *In hell.*—Literally "in Gehenna."

⁽²⁹⁾ *Two sparrows sold for a farthing.*—The word translated *sparrow*

here means any kind of small bird. And two deductions may well be drawn from this verse : (i.) Human life is more precious in God's sight than the life of the lower animals : (ii.) Kindness to animals is part of God's law.

(³⁴) *Not to send peace but a sword.*—The contrast is between union and division rather than between peace and war. The gospel has caused and will cause division and conflict of opinion, both in the thoughts of the individual and between man and man.

4. Herod Antipas, Tetrarch of Galilee, hearing of Christ, supposes Him to be John the Baptist whom he has beheaded. Account of John's death.—Chap. xiv., 1-12.

(¹) At that time *Herod* the *tetrarch* heard of the fame of Jesus, (²) and said unto his servants, This is John the Baptist; *he is risen from the dead*; and therefore mighty works do shew forth themselves in him. (³) For Herod had laid hold on John, and bound him, and put him in prison for *Herodias' sake, his brother Philip's wife*. (⁴) For John said unto him, *It is not lawful* for thee to have her. (⁵) And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (⁶) But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. (⁷) Whereupon he promised with an oath to give her whatsoever she would ask. (⁸) And she, being before instructed of her mother, said, Give me here John Baptist's head *in a charger*. (⁹) And *the king* was sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. (¹⁰) And he sent, and beheaded John in the prison. (¹¹) And his head was brought in a charger, and given to the damsel : and she brought it to her mother. (¹²) And his disciples came, and took up the body, and buried it, and went and told Jesus.

NOTES.

Related also in Mark vi., 14-29 ; Luke iii., 19, 20 ; ix., 7-9. Mark's account is the fullest of the three.

(1) *Herod*.—This was Herod Antipas, tetrarch of Galilee and Peræa, and son of Herod the Great by Malthake, who also was the mother of Archelaus. See Genealogical Table.

Tetrarch.—This literally means "ruler of a fourth part of a country." The kingdom of Herod the Great was divided among his sons, Philip and Antipas each taking one quarter or "tetrarchy," and Archelaus the other two quarters which included Judæa and Samaria.

(2) *He is risen from the dead*.—A proof that Herod Antipas was not a Sadducee.

(3) *Herodias*.—This was the grand-daughter of Herod the Great and sister of Herod Agrippa. (Acts xii.)

His brother Philip.—This must not be confused with Philip the Tetrarch. This was a private person and the son of Herod the Great by Mariamne. Herodias was thus married in succession to two of her uncles, viz., Philip and Herod Antipas. The latter, in order to marry her, put away his own wife, the daughter of Aretas, King of Arabia Petræa. (2 Cor. xi., 32.) The marriage was therefore unlawful in three ways : (i.) Herod's wife was living ; (ii.) Herodias' husband was living ; (iii.) Herodias was Herod's niece.

(4) *It is not lawful*.—This is one instance in which John the Baptist displayed the "spirit and power of Elias," rebuking Herod and Herodias as Elias did Ahab and Jezebel.

(5) *A charger*.—This is an old English word for a large dish.

(6) *The king*.—He was so called by "courtesy."

5. The feeding of the Five Thousand.—Chap. xiv., 13-21.

(NEAR BETHSAIDA JULIAS.)

(15) When Jesus heard of it, he departed thence by ship into a desert place apart : and when the people had heard

thereof, they followed him on foot out of the cities. ⁽¹⁴⁾ And Jesus went forth, and saw a great multitude, and was moved with compassion towards them, and he healed their sick. ⁽¹⁵⁾ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. ⁽¹⁶⁾ But Jesus said unto them, They need not depart; give ye them to eat. ⁽¹⁷⁾ And they say unto him, We have here but five loaves, and two fishes. ⁽¹⁸⁾ He said, Bring them hither to me. ⁽¹⁹⁾ And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, *he blessed, and brake, and gave* the loaves to his disciples, and the disciples to the multitude. ⁽²⁰⁾ And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. ⁽²¹⁾ And they that had eaten were about five thousand men, beside women and children.

NOTES.

Related also in Mark vi., 30-44; Luke ix., 10-17; John vi., 1-13.

In John this miracle prepares the way for the memorable discourse on the "Bread of Life."

It is the only miracle recorded in all the four Gospels.

Involving the use of creative power, it is even more wonderful and more beyond the grasp of our faculties than that of the water turned into wine. We have two of the same kind, but not so great in degree, mentioned in the Old Testament: (i.) That of Elijah with regard to the widow's barrel of meal and cruse of oil which failed not (1 Kings xvii., 16); (ii.) that of Elisha when he fed a hundred men with twenty barley loaves and some ears of corn (2 Kings iv., 44).

⁽¹³⁾ *Into a desert place.*—This was some uncultivated and solitary spot near Bethsaida Julias, on the north-east corner of the Sea of Galilee and near the entrance of the river Jordan into that sea.

(¹⁹) *Blessed, and brake, and gave.*—At what moment the actual increase of the loaves took place we are not told, but general opinion is that they did so in Christ's hands.

6. Christ walks on the sea.—Chap. xiv., 22-33.

(ON THE SEA OF GALILEE.)

(²²) And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. (²³) And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. (²⁴) But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. (²⁵) And in the *fourth watch* of the night Jesus went unto them, walking on the sea. (²⁶) And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. (²⁷) But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. (²⁸) And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. (²⁹) And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. (³⁰) But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. (³¹) And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (³²) And when they were come into the ship, the wind ceased. (³³) Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

NOTES.

Related also in Mark vi., 45-52; John vi., 15-21.

Matthew only mentions Peter's attempt to walk on the sea.

(²⁵) *Fourth watch*.—This would be between three and six in the morning. At this time the Jews had adopted the Greek and Roman custom of dividing the night into four watches of three hours each. The first began at six p.m. and the fourth ended at six a.m. The term *watch* is a military term, being the *length of time* the Roman soldiers watched between the hours of relieving guard. The Jews formerly used to divide the night into three watches of four hours each.

7. Christ heals many sick folk in the land of Gennesaret.—Chap. xiv., 34-36.

(²⁴) And when they (Christ and His disciples) were gone over, they came into the *land of Gennesaret*. (²⁵) And when the men of that place had knowledge of him (Jesus) they sent out into all that country round about, and brought unto him all that were diseased: (²⁶) and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

NOTES.

(²⁴) *Land of Gennesaret*.—This was a tract of land at the north-west corner of the Sea of Galilee. Capernaum stood in this district. From this the sea derived the name of "Lake of Gennesaret."

Pharisees and Scribes from Jerusalem object to the neglect of the tradition of the elders as to washing hands: Christ's reply.—Chap. xv., 1-20.

(¹) Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, (²) Why do thy disciples transgress *the tradition of the elders*? for they wash not their hands when they eat bread. (³) But he answered and said unto them, Why do ye also transgress the commandment of God

by your tradition? (4) For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. (5) But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; (6) and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. (7) Ye hypocrites, well did *Esaias* prophesy of you, saying, (8) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. (9) But in vain they do worship me, teaching for doctrines the commandments of men. (10) And he called the multitude, and said unto them, Hear, and understand; (11) not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. (12) Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? (13) But he answered and said, *Every plant*, which my heavenly Father hath not planted, shall be rooted up. (14) Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (15) Then answered Peter and said unto him, Declare unto us *this parable*. (16) And Jesus said, Are ye also yet without understanding? (17) Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? (18) But those things which proceed out of the mouth come forth from the heart; and they defile the man. (19) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: (20) these are the things which defile a man: but to eat with unwashen hands defileth not a man.

NOTES.

Related also in Mark vii, 1-23.

In these twenty verses we have the summing up of the great controversy of the New Testament, viz., that between the religion of the external observance of the law, and the religion of the heart.

(²) *Tradition of the elders.*—A *tradition* is a doctrine handed down by word of mouth only and not put into writing. The *elders* means teachers of olden times. The Jews, especially the Pharisees, considered these traditions even of more importance than the Divine Law itself, holding that they had been handed down from Moses. At a later period these traditions were collected together, and formed the substance of a book called the "*Talmud*."

(⁵) *It is a gift.*—Rather "devoted to sacred uses." Mark gives us the word employed, "*Corban*." The tradition therefore to which Christ refers was that they who, to avoid doing their parents a benefit, should say, as a pretext, that what they had, and might help them with, "*was devoted to God for sacred purposes*," should go free. They thus encouraged filial ingratitude and hypocrisy, by authorising the use of a religious term as a release from filial obligation.

(⁷) *Esaias . . . saying.*—See Isaiah xxix., 13.

(¹³) *Every plant.*—This may be understood in two senses:—

(i.) It may be spoken of the *Pharisees themselves*, who would thus be compared to the tares in the field, which shall be rooted up when the day of separation arrives.

or (ii.) It may be spoken of the *doctrines of the Pharisees*, with especial reference to the "traditions" and "commandments of men."

The latter is the view mostly adopted.

(¹⁵) *This parable.*—By this Peter meant the saying in verse 11, which can hardly be considered as a parable. It was so described because it was the presentation of one thing to suggest and teach another. From the moral truth, which was self-evident, the religious lesson could be easily taught.

LESSON VII.

CHRIST'S GALILEAN MINISTRY.—*Continued.***1. Christ heals the daughter of a Canaanite woman.**—Chap. xv., 21-28. .

(²¹) Then Jesus went thence, and departed into *the coasts of Tyre and Sidon*. (²²) And, behold, a *woman of Canaan* came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. (²³) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. (²⁴) But he answered and said, I am *not sent but unto the lost sheep of the house of Israel*. (²⁵) Then came she and worshipped him, saying, Lord, help me! (²⁶) But he answered and said, It is not meet to take the *children's bread, and to cast it to dogs*. (²⁷) And she said, *Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table*. (²⁸) Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

NOTES

Related also in Mark vii., 24-30.

(²¹) *The coasts of Tyre and Sidon*.—"Coasts" here means "borders," and not the sea-shore as might be thought. It is hardly probable that Christ at this time passed over the borders of Galilee; for if He did, the words, "I am not sent but unto the lost sheep of the house of Israel," would be meaningless.

(³³) *A woman of Canaan.*—Called in Mark “A Greek, a Syrophenician by nation.” Both expressions are identical. She was probably a descendant of those ancient Canaanites who inhabited the land before the conquest by Joshua. Though these Canaanites were to have been utterly destroyed, still we know that some were allowed to remain, contrary to God’s command. The important point to observe here is that she was a foreigner. And the incident shows that the Gospel blessings were not to be confined to the Jewish race.

(³⁴) *I am not sent but unto the lost sheep of Israel.*—Christ came to the world to save *all*, but His personal ministry and mission, with few exceptions, was to be confined to the Jews.

(³⁵) *To take the children’s bread and cast it to dogs.*—“The children” are the “Jews;” “the dogs” are the “Gentiles.” Christ therefore means “that it is not fit to take the blessings meant for the Jews and to give them to the Gentiles.”

(³⁷) *Truth, Lord.*—However, notice how the woman adopts Christ’s words as furnishing her with a new reason why her petition should be granted. Wordsworth thus paraphrases her speech: “Yea, Lord, thou sayest true; it is not right to take the children’s *bread* and *give* it to the dogs; for the dogs eat of the *crumbs* that *fall* from their masters’ table. Let *me* therefore, not have bread, but only *crumbs*; and do not *give* me even *them*, but let me *pick up* those that *fall*; for this is *our* (the dogs’) lot.” With regard to this woman’s words, Luther exclaims, “Was not that a master stroke! She snares Christ in His own words.”

Masters’ table.—The “masters” must mean God and not the Jewish people, as some suppose.

2. The Feeding of the Four Thousand.—Chap. xv., 29-38.

(N.E. OF THE SEA OF GALILEE, NEAR BETHSAIDA JULIAS.)

(²⁹) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. (³⁰) And great multitudes came unto him, having with them those that were lame, blind, dumb,

maimed, and many others, and cast them down at Jesus' feet; and he healed them: ⁽³¹⁾ insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. ⁽³²⁾ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. ⁽³³⁾ And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? ⁽³⁴⁾ And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. ⁽³⁵⁾ And he commanded the multitude to sit down on the ground. ⁽³⁶⁾ And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. ⁽³⁷⁾ And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. ⁽³⁸⁾ And they that did eat were four thousand men, beside women and children.

NOTES.

Related also in Mark vii., 31; viii., 9.

A comparison of this miracle with that of Feeding the Five Thousand is instructive.

- (i.) *In this case* the people had been with Christ three days, *in the other* they had only been one day.
- (ii.) *Now* we have seven loaves and a few little fishes distributed, *then* five loaves and two fishes.
- (iii.) *Now* four thousand, *then* five thousand were fed.
- (iv.) *Now* seven large *rope-baskets* are filled with fragments, *then* twelve small wicker baskets.
- (v.) *Now* Christ calls attention to the people's wants, *then* the disciples did so.

3. Christ is tempted by the Pharisees and Sadducees to give a sign.—Chap. xv., 39 ; xvi., 1-4.

(AT OR NEAR MAGDALA.)

(³⁹) And he (Jesus) sent away the multitude, and took ship, and came into *the coasts of Magdala*. (¹) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (²) He answered and said unto them, When it is evening, ye say, It will be fair weather : for the sky is red. (³) And in the morning, It will be foul weather to day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the *signs of the times*? (⁴) A wicked and adulterous generation seeketh after a sign : and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

NOTES.

Related also in Mark viii., 10-12.

Compare carefully this incident with what is related in xii., 38-42.

(³⁹) *Coasts of Magdala*.—Mark says “the parts of Dalmanutha.” The two places were not far distant from each other, and were situated on the west of the Lake of Gennesaret, about halfway down the coast. The best old copies of the Gospel of St. Matthew have the reading *Magadan* here ; but even if *Magadan* were the correct reading, it was doubtless a village in the same neighbourhood. *Magdala* (= watch tower) was probably the home of Mary Magdalene.

(³) *Signs of the times*.—Everything connected with the Messiah seemed to be a direct fulfilment of prophecy. The Jews were so blinded with prejudice that they could not even discern the most striking proof that Christ was the Messiah to come.

4. Christ cautions His Disciples against the leaven of the Pharisees and of the Sadducees.—
 Chap. xvi., 5-12.

(EASTERN SIDE OF THE SEA OF GALILEE.)

(⁵) And when his disciples were come to the other side, they had forgotten to take bread. (⁶) Then Jesus said unto them, Take heed and beware of the *leaven of the Pharisees and of the Sadducees*. (⁷) And they reasoned among themselves, saying, It is because we have taken no bread. (⁸) Which when Jesus perceived, he said unto them, *O ye of little faith*, why reason ye among yourselves, because ye have brought no bread? (⁹) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? (¹⁰) Neither the seven loaves of the four thousand, and how many baskets ye took up? (¹¹) How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? (¹²) Then understood they how that he bade them not beware of the leaven of bread, but of the *doctrine of the Pharisees and of the Sadducees*.

NOTES.

Related also in Mark viii., 14-21.

(⁶) *Leaven of the Pharisees and Sadducees*.—Mark says, "The leaven of the Pharisees and of the leaven of Herod." Herod's supporters being chiefly Sadducees, the difference in meaning is very slight. As may be seen from verse 12, *the leaven* stands for their "doctrines." The force of the comparison may be easily seen from the following considerations. *Leaven* is used when making bread; and when mixed with the flour, it causes the flour to ferment or to swell, and therefore to become light. It passes through the flour secretly, silently, but certainly. No one can see its progress. So it was with the Pharisaic

doctrines. They were insinuating, artful, plausible, their real tendency was concealed ; and being secretly instilled into the mind they ultimately pervaded all the faculties like leaven does the flour.

(⁸) *O ye of little faith.*—The disciples made a twofold mistake with regard to this matter of leaven.

(i.) They took "leaven" in a literal sense. (ii.) They thought that Christ was rebuking them for their forgetfulness. The first (i.) implied want of spiritual insight. The second (ii.) a want of trust in their Lord and Master.

(¹²) *Doctrine of the Pharisees.*—This was a self-righteous strictness of conduct and a hypocritical care for outward observances.

Doctrine of the Sadducees.—This was a want of belief in all that they could not plainly see ; which unbelief caused them to lead a worldly and selfish life.

5. Peter's great confession and the Promise given to him.—Chap. xvi., 13-20.

(IN THE NEIGHBOURHOOD OF CÆSAREA PHILIPPI.)

(¹³) When Jesus came into the coasts of *Cæsarea Philippi*, he asked his disciples, saying, Whom do men say that I the Son of man am? (¹⁴) And they said, Some say that thou art John the Baptist : some, Elias ; and others, Jeremias, or one of the prophets. (¹⁵) He saith unto them, But whom say ye that I am? (¹⁶) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (¹⁷) And Jesus answered and said unto him, Blessed art thou, Simon *Bar-jona* : for *flesh and blood hath not revealed it unto thee*, but my Father which is in heaven. (¹⁸) And I say also unto thee, *That thou art Peter, and upon this rock I will build my church* ; and the gates of hell shall not prevail against it. (¹⁹) And I will give unto thee *the keys of the kingdom of heaven* : and *whatsoever thou shalt bind on earth*

shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. ⁽²⁰⁾ Then charged he his disciples that they should tell no man that he was Jesus the Christ.

NOTES.

Related also in Mark viii., 27-30 ; Luke ix., 18-21.

Matthew alone mentions the praise of and promise to Peter.

⁽¹⁵⁾ *Cæsarea Philippi*.—Situating inland on the north-east of Palestine, just under Mount Hermon. We have another Cæsarea mentioned in the New Testament, called Cæsarea Stratonis, where Paul was imprisoned and the Roman capital of Palestine ; this is situated on the coast. Care must be taken not to confuse the two. The original name of Cæsarea Philippi was *Paneas* (the Greeks having a shrine of the god Pan there) which has been corrupted into the modern *Banias*. It was named Cæsarea Philippi by Philip the Tetrarch, in honour of the Emperor Tiberius Cæsar and of himself. The scenery around is the finest in Palestine. Our Lord does not seem to have entered the city itself, "He came into the coasts," (=neighbourhood).

⁽¹⁷⁾ *Bar-jona* = That is "Son of Jona."—"Bar" at the beginning of Hebrew names, signifies "Son of" ; as in Bar-nabas (=Son of consolation), Bar-sabas (=Son of rest).

Flesh and blood hath not revealed it unto thee.—By "flesh and blood" we must understand "mere human reason." Spiritual truths, such as Peter had just confessed, cannot be acquired by the use of the understanding alone, or by the teaching of man.

⁽¹⁸⁾ *Thou art Peter, and upon this rock I will build my church.*—Some of the words employed in this passage have been the subject of much controversy. In fact, on these words mainly rest the enormous pretensions of the Roman Pontiff. We shall content ourselves with only noticing a few of the points involved.

Thou art Peter.—The name *Peter* (=rock or stone), had been given to Simon the first time Christ met him, "Thou shalt be called Cephas," (John i., 42) ; here it was given only by anticipation. In the words, "Thou art Peter," Christ intimates to him, that the predicted change in his character had already taken place. The confession of faith which he had just made was a proof of it.

And upon this rock.—Three explanations have been given of these words, namely :—That the rock is—

- (i.) Peter's confession of faith in verse 16.
- (ii.) Christ Himself.
- (iii.) Peter.

With regard to the first (i.) view, it is not in accordance with Scripture usage to represent a confession or a doctrine as the foundation of the Church. And the words so explained do not read naturally—Thou art *Petros* (Πετρος), and upon this *petra* (πετρα)—this confession of faith, &c., &c. If this were the case it would seem meaningless for Christ to say "Thou art Petros."

This second (ii.) view certainly expresses an unquestionable truth, viz., that Christ is the real foundation of the Church, the rock upon which it is built. But is it to this truth that Christ referred in these words? Many of Christ's titles are applied to His ministers, in a subordinate sense; for example, they are the Shepherds, but He is the Chief Shepherd; they are Apostles, but He is *the Apostle* (Hebrew iii., 1). Hence this view does not preclude the meaning that it might refer to some of His own servants.

If the rock is Peter according to the third (iii.) view, why then are the words (*Petros* and *petra*) different? Two explanations have been given of this. (a) It is possible that our Lord spoke in Hebrew, and in that language there was no distinction between *Petros* and *petra*; and even if He spoke Greek, it was necessary to use a word with a masculine termination for a man's name, which would make it impossible to retain the feminine *petra*. (b) As *Petros* properly means a *piece* of rock or a stone, Christ might have used the larger term *petra* to shew that Peter was not alone, and that the Church should be built "on the foundation of the apostles and prophets." Against this third (iii.) view it has also been urged, how can the Church be built upon a fallible and sinful man? To this it is replied that Christ in this passage refers only to the *renewed, believing, and grace-changed* nature of the Apostle. The words would then mean somewhat as follows: "Thou *Simon Barjona*, art in thyself quite unfit to be a foundation-stone in My Church, but now thy faith hath made thee a *Peter*; thou hast become transformed into the likeness of Me, the true Rock; and upon such a foundation, such a *petra*, I will build My Church." This certainly seems the most natural interpretation.

My Church.—This word Church occurs twice in Matthew (here and xviii., 17) and not elsewhere in the Gospels. The Greek *ecclesia* (*ἐκκλησία*) which we translate *Church*, never means a building. It originally meant the general assembly of the citizens of Athens. In this passage it stands for "*the congregation of the faithful throughout the world, united under Christ as their Head.*"

The gates of hell.—Literally "The gates of Hades." *Hades* is the abode of the dead in which were two divisions, Gehenna and Paradise. Gates are the emblem of power, because kings and magistrates used to sit in the gates to administer justice.

The *gates of Hades* therefore means "the power of death and the grave." And the idea is that death, though seemingly victorious over the Church (as when Christ Himself died, and when the Apostles were martyred) should not prevail against it.

(¹⁹) *The keys of the kingdom of heaven.*—The key is the symbol of *stewardship*; and Christ's ministers are "the stewards of the mysteries of God." The idea of dispensing as well as the opening and shutting must be involved.

Here therefore it may indicate (a) the office of Peter, who opened the kingdom of heaven to the Jews on the day of Pentecost, and to the Gentiles on the occasion of his mission to Cornelius; (b) the authority given to him to interpret the Scriptures and bring forth treasures of knowledge.

Whatsoever thou shalt bind, &c.—Note that the *binding* and *loosing* clearly refer to things and not to persons. It is *whatsoever* and not *whosoever*. Therefore the passage must refer to the administration of the Church. The same power is given to all the Apostles in Matt. xviii., 18, which is a sufficient refutation of the Romish theory of the supremacy of Peter. Although, in the Gospels, we find Peter as the spokesman of the Apostles, still in the Acts and in his own Epistles there is no indication of any superiority.

7. Christ foretells His own Death and Resurrection.—Chap. xvi., 21-23.

(²¹) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer

many things of the *elders* and *chief priests* and *scribes*, and be killed, and be raised again the third day. ⁽²²⁾ Then Peter took him, and began to rebuke him, saying, Be it far from thee, [Pity thyself] Lord: this shall not be unto thee. ⁽²³⁾ But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

NOTES.

Related also in Mark viii., 31-33; Luke ix., 22.

⁽²¹⁾ *Elders—chief priests—scribes.*—These three classes composed the Sanhedrim, or Supreme Court of Justice, with 71 members.

⁽²²⁾ *Get thee behind me, Satan.*—These were the very words which Christ had spoken to the devil in the wilderness.

Thou savourest not,—That is, "Thou art not thinking."

8. Christ sets forth the self-sacrifice that would be required of his followers, and their reward.—Chap. xvi., 24-28.

⁽²⁴⁾ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ⁽²⁵⁾ For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. ⁽²⁶⁾ For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? ⁽²⁷⁾ For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. ⁽²⁸⁾ Verily I say unto you, There be some standing here, which *shall not taste of death*, till they see the Son of man coming in his kingdom.

NOTES.

Related also in Mark viii., 34—ix., 1 ; Luke ix., 23-27.

(²⁸) *And lose his own soul.*—The Greek word translated “soul” twice in this verse is the same as that translated “life,” in the verse preceding. Here it means “eternal life,” life in its highest phase.

(²⁹) *Shall not taste of death.*—The meaning of this passage is much disputed. Some think that there is a reference to—

(i.) Christ's second coming at the end of the world.

(ii.) Others to the destruction of Jerusalem, which is spoken of as a type of the world's end, and which John and Philip are said to have lived to see.

(iii.) Others to the progress of the Gospel after the day of Pentecost.

(iv.) Others to the Transfiguration, which Peter, James, and John saw.

The second (ii.) seems to fulfil the conditions of interpretation best. It was a judicial coming, a remarkable and visible event, and an event which would happen within the lifetime of some, but not of all, who were present.

9. The Transfiguration.—Chap. xvii., 1-13.

(ON MOUNT HERMON.)

(¹) And *after six days* Jesus taketh Peter, James, and John his brother, and bringeth them up into an *high mountain* apart, (²) and *was transfigured* before them : and his face did shine as the sun, and his raiment was white as the light. (³) And, behold, there appeared unto them *Moses and Elias talking with him.* (⁴) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. (⁵) While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, *This is my beloved Son*, in whom I am well pleased ; hear ye him. (⁶) And when the disciples heard it, they fell on their face, and were sore afraid. (⁷)

And Jesus came and touched them, and said, Arise, and be not afraid. ⁽⁸⁾ And when they had lifted up their eyes, they saw no man, save Jesus only. ⁽⁹⁾ And as they came down from the mountain, Jesus charged them, saying, *Tell the vision to no man*, until the Son of man be risen again from the dead. ⁽¹⁰⁾ And his disciples asked him, saying, Why then say the scribes that Elias must first come? ⁽¹¹⁾ And Jesus answered and said unto them, Elias truly shall first come, and restore all things. ⁽¹²⁾ But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. ⁽¹³⁾ Then the disciples understood that he spake unto them of John the Baptist.

NOTES.

Related also in Mark ix., 2-13; Luke ix., 28-36.

Matthew only mentions that (1) "Christ's face did shine as the sun;" (2) on hearing the Divine voice the disciples fell on their faces; (3) Jesus came and touched them, and said, "Arise, and be not afraid."

(1) *After six days*.—Luke says, "about an eight days after." Both are right, the one being an exclusive reckoning and the other an inclusive.

An high mountain.—Tradition places the Transfiguration on Mount Tabor, but for this there is no authority, and it is most probably wrong; for Tabor was at that time occupied with a fortified city. However, the fact that Christ was near Cæsarea Philippi a week before suggests that one of the spurs or peaks of *Mount Hermon* was the scene of this most remarkable event. All modern travellers agree in this. *Hermon* (10,000 feet high) is in reality the only high mountain in Palestine.

(2) *Was transfigured*.—That is, "changed in appearance." The substance of the body was not changed, nor even the shape altered. It merely received a more glorious appearance.

(3) *Moses and Elias*.—The former as the representative of the Law, the latter of the Prophets.

Talking with him.—The subject of conversation, according to Luke ix., 31, was the approaching death of Christ.

(⁵) *This is my beloved Son.*—This is a second testimony of the Father to His Son ; the first was at His baptism.

(⁶) *Tell the vision to no man.*—This secrecy was necessary, because till Christ's Sonship was revealed and attested beyond all doubt, and till He was declared to be the Son of God, with power, by the resurrection from the dead, it would only be a matter of dispute and profane discussion.

10. Christ heals the lunatic child.—Chap. xvii., 14-21.

(NEAR MOUNT HERMON.)

(¹⁴) And when they (Jesus and His disciples) were come to the multitude, there came to him (Jesus) a certain man, kneeling down to him, and saying, (¹⁵) Lord, have mercy on my son : *for he is lunatick*, and sore vexed : for ofttimes he falleth into the fire, and oft into the water. (¹⁶) And I brought him to thy disciples, and they could not cure him. (¹⁷) Then Jesus answered and said, *O faithless and perverse generation*, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. (¹⁸) And Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour. (¹⁹) Then came the disciples to Jesus apart, and said, Why could not we cast him out ? (²⁰) And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, *ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.* (²¹) Howbeit this kind goeth not out but by prayer and fasting.

NOTES.

Related also in Mark ix., 14-29 ; Luke ix., 37-42.

Mark gives a full description of the scene of the miracle and the symptoms of the disease. His account of it should be read. From

Luke we learn that the miracle was wrought on the day after the Transfiguration. Matthew alone mentions that (1) The youth was a lunatick and used to fall into the fire and water; (2) Christ's reply to the disciples that they could not cure him because of their unbelief.

(¹⁵) *For he is lunatick.*—That is, "he is affected by changes of the moon," he is insane.

(¹⁷) *O faithless and perverse generation.*—Mark says, "O faithless generation." It is doubtful from Matthew's and Luke's account, to whom Christ addressed the words. Mark says that He spoke them to the father. From *this* account they seem to be addressed to the scribes and multitude thronging round Him. Even the disciples do not seem to be excluded from the rebuke.

(³⁰) *Ye shall say unto this mountain, Remove hence.*—In this passage the words "this mountain" stand for any great hindrance or obstacle, and not for any actual mountain, say Mount Hermon. What Christ meant was, "That the least particle of true genuine faith can remove the greatest difficulties."

11. Christ's second announcement of His death and resurrection.—Chap. xvii., 22-23.

(IN GALILEE.)

(²²) And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: (²³) and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

12. Christ miraculously provides the tribute money.—Chap. xvii., 24-27.

(AT CAPERNAUM.)

(²⁴) And when they (Jesus and His disciples) were come to Capernaum, they that received *tribute money* came to

Peter, and said, Doth not your master pay tribute? ⁽²⁵⁾ He saith, Yes. And when he was come into the house, *Jesus prevented* him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? ⁽²⁶⁾ Peter saith unto him, Of strangers. Jesus saith unto him, *Then are the children free.* ⁽²⁷⁾ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a *piece of money*: that take, and give unto them for me and thee.

NOTES.

⁽²⁴⁾ *Tribute money.*—Literally “the two drachmæ.” This was not a tribute levied by Cæsar or by Herod, but the half-shekel paid annually by all Jews of twenty years old and upwards towards the Temple at Jerusalem (Exod. xxx., 13); it was thus a kind of church rate.

⁽²⁵⁾ *Jesus prevented him.*—That is, “Jesus anticipated him by answering his thoughts,”—in other words, Christ spoke before Peter could ask Him. Note therefore the change of meaning in the word “Prevent.” Originally it meant “To go before;” now it means, “To hinder.” In this passage it has its original meaning.

⁽²⁶⁾ *Then are the children free.*—Note that the kings of the earth do not take taxes from their own children. Neither will God demand taxes from His own Son. His Son is free. The whole meaning depends on the fact that the tax which Peter knew His master would be willing to pay, was given not to man, but to God for the service of His Temple.

⁽²⁷⁾ *Lest we should offend them.*—“Offend” here means to put a stumbling block in another’s way. Hence the meaning is—Though Christ as the Son of God was free from this tax now required of Him, still to prevent any enmity from the Jews or any misunderstanding whatever, He would rather pay it.

⁽²⁸⁾ *A piece of money.*—Literally “A Stater.” This was a Greek silver coin, equivalent to the Hebrew *shekel*. This would be the amount required of two persons. Christ therefore pays for Peter and Himself.

13. A Lesson in Humility. The Kingdom of Heaven and Little Children.—Chap. xviii., 1-6.

(AT CAPERNAUM.)

(¹) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? (²) And Jesus called a little child unto him, and set him in the midst of them, (³) and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (⁴) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (⁵) And whoso shall receive one such little child in my name receiveth me. (⁶) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

NOTES.

Related also in Mark ix., 33-37 ; Luke ix., 46-48.

This dispute arose from the mistaken view which the disciples, in common with their fellow-countrymen, had taken of Christ's mission on earth. They were under the impression that he was about to set up a temporal kingdom of great splendour. And it was therefore but natural that they should often among themselves discuss the question who should be the greatest, that is, who should have the principal offices and posts of honour.

14. Christ teaches concerning Offences.—Chap. xviii., 7-9.

(AT CAPERNAUM.)

(⁷) Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom

the offence cometh! ⁽⁸⁾ Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

⁽⁹⁾ And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

15. Christ illustrates His care for His little ones by means of a parable.—Chap. xviii., 10-14.

(AT CAPERNAUM.)

⁽¹⁰⁾ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their angels do always behold the face* of my Father which is in heaven. ⁽¹¹⁾ For the Son of man is come to save that which was lost. ⁽¹²⁾ How think ye? *If a man have an hundred sheep*, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? ⁽¹³⁾ And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. ⁽¹⁴⁾ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

NOTES.

⁽¹⁰⁾ *Their angels do always behold the face.*—This verse is generally considered to teach the doctrine of guardian angels, and it certainly seems to say that there are angels employed to watch over children. And as an extension of that truth, it has been suggested that special angels attend upon special persons.

The word "angel" = "messenger."

⁽¹²⁾ *If a man have an hundred sheep.*—This "man" would be Christ Himself, the Good Shepherd.

16. Christ's teaching on the Forgiveness of Sins—
Chap. xviii., 15-35.

(AT CAPERNAUM.)

(¹⁵) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (¹⁶) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnessess every word may be established. (¹⁷) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (¹⁸) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (¹⁹) Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. (²⁰) For where two or three are gathered together in my name, there am I in the midst of them. (²¹) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? (²²) Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (²³) Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. (²⁴) And when he had begun to reckon, one was brought unto him, which owed him *ten thousand talents*. (²⁵) But forasmuch as he had not to pay, *his lord commanded him to be sold*, and his wife, and his children, and all that he had, and payment to be made. (²⁶) The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. (²⁷) Then the

lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ⁽²⁸⁾ But the same servant went out, and found one of his fellowservants, which owed him *an hundred pence*: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. ⁽²⁹⁾ And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. ⁽³⁰⁾ And he would not: but went and cast him into prison, till he should pay the debt. ⁽³¹⁾ So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. ⁽³²⁾ Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ⁽³³⁾ shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? ⁽³⁴⁾ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ⁽³⁵⁾ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

NOTES.

See also Luke xvii., 3-4.

⁽²⁸⁾ *Ten thousand talents*.—The Attic talent was about £250, so that the sum here mentioned would be £2,500,000. The Hebrew silver talent=3,000 shekels=£450. The servants, therefore, in verse 28, must have been men in positions of trusts, and not slaves.

⁽²⁹⁾ *His lord commanded him to be sold*.—The old Jewish law permitted the sale of a debtor, but his bondage was only to last till the year of jubilee (Lev. xxv., 39-44). This practice had been discontinued in the time of Christ, and the words must therefore have reference rather to Oriental despotism.

⁽³⁰⁾ *An hundred pence*.—The *penny* (=denarius) here mentioned=7½d. English money, therefore a hundred of them=£3 2s. 6d.

Meaning of the Parable.—Two difficulties present themselves in finding a spiritual meaning to this parable—(i.) Why is it that the unmerciful servant was punished for the debt which his lord had previously remitted? (ii.) Who does the unmerciful servant represent? The first (i.) must not be pressed in the interpretation, but the second (ii.) has been answered in two ways. The unmerciful servant must represent either (a) a man who seeks forgiveness only from fear of God's wrath, or (b) one whose heart is changed, and who truly repents and believes, but who does not abide in Christ, and so falls from a state of grace. Whichever of these views is right, it is clear that the *King* represents God, and that it is impossible for the unforgiving person to receive forgiveness. Compare with this the Lord's Prayer, where forgiveness to others is put forward as a plea for Divine pardon.

LESSON VIII.

INCIDENTS IN CHRIST'S MINISTRY OUT OF GALILEE.

1. Christ goes from Judæa to Galilee.—Chap. xix., 1-2.

Between the events just recorded and those of which Matthew now proceeds to treat, many others had happened, for example, the mission of the seventy; two visits to Jerusalem; raising of Lazarus. These are chiefly related in the Gospels of Luke and John.

(¹) And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and *came into the coasts of Judæa beyond Jordan*; (²) and great multitudes followed him; and he healed them there.

.NOTES.

Related also in Mark x., 1.

(¹) *Came into the coasts of Judæa beyond Jordan.*—Comparing this account with that of Mark we learn that this passage means "Came

to Judæa through Peræa, on the east side of the Jordan, and thus avoiding Samaria." No portion of Judæa was situated on the east side of the Jordan. This was Christ's last journey southwards, and we do not find Him in Galilee again until after His Resurrection.

2. The question of Marriage and Divorce.—Chap. xix., 3-12.

(³) The Pharisees also came unto him (Jesus) tempting him, and saying unto him, *Is it lawful for a man to put away his wife for every cause?* (⁴) And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, (⁵) and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (⁶) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (⁷) They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? (⁸) He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (⁹) And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (¹⁰) His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. (¹¹) But he said unto them, All men cannot receive this saying, save they to whom it is given. (¹²) For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

NOTES.

Related also in Mark x., 2-9.

(³) *Is it lawful for a man to put away his wife for every cause?*—The words “for every cause” are omitted in Mark. On the question of divorce the Jews were divided into two great divisions—the school of Shammai and that of Hillel. The former held that divorce was lawful only in the case of the wife’s adultery; the latter for any personal defect, however trivial. These views arose from the interpretation of the words “*because he hath found some uncleanness in her*” in Deut. xxiv., 1,

3. Christ receives and blesses little children.— Chap. xix., 13-15.

(IN PEREA.)

(¹³) Then were there brought unto him (Jesus) little children, that he should put his hands on them, and pray: and the disciples rebuked them. (¹⁴) But Jesus said, Suffer little children, and forbid them not, to come unto me: for *of such is the kingdom of heaven*. (¹⁵) And he laid his hands on them, and departed thence.

NOTES.

Related also in Mark x., 13-16; Luke xviii., 15-17.

This subject very fitly follows upon the last. From the purity of Christian marriage we pass to the blessing of the offspring of such holy union.

In Luke the incident follows immediately after the Parable of the Pharisee and the Publican, where it is an illustration of humility.

(¹⁵) *Of such is the kingdom of heaven*.—Note that the Evangelist says “of such” and not “of these,” which clearly implies that the kingdom of God is promised as a reward, not to children only, but also to those who are of a meek and childlike nature.

4. Christ and the rich young ruler.—Chap. xix., 16-22.

(IN PEREA.)

(¹⁶) And, behold, one came and said unto him (Jesus), Good Master, *what good thing shall I do, that I may have eternal life?* (¹⁷) And he said unto him, *Why callest thou me good?* there is none good but one, that is, God. But if thou wilt enter into life, keep the commandments. (¹⁸) He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, (¹⁹) Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. (²⁰) The young man saith unto him, All these things have I kept from my youth up: what lack I yet? (²¹) Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (²²) But when the young man heard that saying, he went away sorrowful: for he had great possessions.

NOTES.

Related also in Mark x., 17-22; Luke xviii., 18-23.

From Luke alone we learn that he was a "*ruler*;" from Matthew alone that he was "*young*." Each of the three state that he was very rich.

(¹⁶) *What good thing shall I do that I may have eternal life?*—From which question we learn that the young ruler thought that he could of himself do some good work worthy of life eternal. But Christ soon teaches another lesson, namely, that it is by *being*, and not by *doing*, that we can enter into the Kingdom of God.

(¹⁷) *Why callest thou me good? &c.*—In explaining this passage, we must keep in mind the object which Christ had in view, namely, to raise the young man's idea of goodness, and thus lead him to think that "*to*

do a good thing" is not so easy as he thinks. The meaning will, therefore, be somewhat as follows :—" Why do you apply to Me a title which belongs only to God? You suppose Me to be only a man, merely a good Rabbi (= master or teacher), yet you give Me a name that belongs only to God." At the same time, note that Christ does not disclaim the term "good" to Himself.

5. Christ's teaching on Riches and the Kingdom of God.—Chap. xix., 23-26.

(IN PEREA.)

(²³) Then said Jesus unto his disciples, Verily I say unto you, That a *rich man shall hardly enter into the kingdom of heaven*. (²⁴) And again I say unto you, *It is easier for a camel to go through the eye of a needle*, than for a rich man to enter into the kingdom of God. (²⁵) When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? (²⁶) But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

NOTES.

Related also in Mark x., 23-27; Luke xviii., 24-27.

These remarks naturally follow from the previous incident.

(²³) *A rich man shall hardly enter into the kingdom of heaven*.—That is, "it is with difficulty that a rich man shall enter" &c. Mark's account is much more distinct on this discourse. There we have clearly explained how, and when, riches are an hindrance. For notice Mark x., 29, "Children, how hard is it for *them that trust in riches* to enter into the kingdom of God!"

(²⁴) *It is easier for a camel to go through the eye of a needle*.—The common explanation of this proverbial saying is that as the camel was the largest animal familiarly known to the Jews, the proverb naturally expressed *great difficulty*. However, some have found an allusion in "*the eye of the needle*," to the narrow gate for foot passengers, at the side of the larger gate in Eastern cities by which waggons, camels, and other beasts of burden entered. It has also been proposed to read

camel instead of *camel*, but this is a mere invention for the sake of explaining the passage. Taking everything together, there is no reason to depart from the literal meaning and the common explanation given to the words.

6. Peter's question concerning the claims of the Disciples.—Chap. xix., 27-30.

(IN PEREA.)

(²⁷) Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? (²⁸) And Jesus said unto them, Verily I say unto you, That ye which have followed me, *in the regeneration* when the Son of man shall sit in the throne of his glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* (²⁹) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. (³⁰) But *many that are first* shall be last; and the last shall be first.

NOTES.

Related also in Mark x., 28-31; Luke xviii., 28-30.

(²⁸) *In the regeneration.*—Literally "In the beginning again." In this place it seems to be equivalent to "*in the kingdom of heaven*"—the "*new state of things*" under the Gospel dispensation, only in an imperfect state until the time when there shall be "new heavens and a new earth."—(2 Peter iii., 13.)

Ye shall sit upon twelve thrones.—This promise to the Apostles partly refers to their office as rulers of the Christian Church after Christ's Ascension, and partly to some great dignity in store for them hereafter.

Judging the twelve tribes of Israel.—"The twelve tribes of Israel" is a symbolical expression which denotes the whole of Christ's Church. *Judging* = "ruling."

(³⁰) *Many that are first.*—These words were intended to remind the Apostles that their reward was of grace and not of debt, and that *they even* might forfeit their reward, whilst others who were afterwards

called might be made equal to the greatest of them. And it is to enforce this truth that the Parable which follows was spoken. The words had their fulfilment in the fall of Judas, and in the exaltation of Paul.

7. The Parable of the Labourers in the Vineyard.—Chap. xx., 1-16.

(¹) For the kingdom of heaven is like unto a man that is an *householder*, which went out early in the morning to hire *labourers* into his *vineyard*. (²) And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. (³) And he went out about the third hour, and saw others standing idle in the *marketplace*, (⁴) and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (⁵) Again he went out about the sixth and ninth hour, and did likewise. (⁶) And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? (⁷) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. (⁸) So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. (⁹) And when they came that were hired about the eleventh hour, they received every man a penny. (¹⁰) But when the first came, they supposed that they should have received more; and they likewise received every man a penny. (¹¹) And when they had received it, they murmured against the goodman of the house, (¹²) saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. (¹³) But he answered one of them, and said, Friend, I do thee no

wrong: didst not thou agree with me for a penny? ⁽¹⁴⁾ Take that thine is, and go thy way: I will give unto this last, even as unto thee. ⁽¹⁵⁾ Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? ⁽¹⁶⁾ So the last shall be first, and the first last: for many be called but few chosen.

NOTES.

Meaning of Parable.—This is the most difficult of Christ's Parables; for none of them have been so variously explained, except perhaps that of the Unjust Steward. The difficulties connected with it arise from a desire on the part of various commentators to attach a spiritual meaning to each point in the story—for example, the various gangs of men, the time of hiring, and even the *hire* itself. Now none of these difficulties present themselves, if we look upon the Parable as intended to teach one important lesson, firstly to the Apostles, and secondly to all Christian workers. Many of the terms employed are simply introduced to give vividness to the story. The chief lesson of the Parable seems to be, that others than the Apostles may be called to work in Christ's Church on earth, and that all will receive their reward; but this reward must not be looked at from a point of merit, but from a point of grace.

Householder = Christ himself; *Vineyard* = Christ's church on earth; *the labourers* = Apostles, and generally all who exhibit the same spirit of self-righteousness as they did in the preceding discourse; *market place* = world.

8. Jesus for the third time foretells His sufferings, Death, and Resurrection.—Chap. xx., 17-19.

(ON THE WAY TO JERUSALEM.)

⁽¹⁷⁾ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, ⁽¹⁸⁾ Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, ⁽¹⁹⁾ and shall deliver him

to the Gentiles to mock, and to scourge, and to crucify him : and the third day he shall rise again.

NOTES.

Related also in Mark x., 32-34 ; Luke xviii., 31-34.

Four times Christ foretold His sufferings and death to the disciples. This is the third. The others are in chaps. xvi., 21 ; xvii., 22-23 ; and xxvi., 2. Matthew alone mentions the manner of His death, namely crucifixion. Notice too the exactness of the prediction ; the Sanhedrim shall condemn but not kill, the Gentiles shall scourge and crucify.

9. Salome's Prayer for her sons (James and John), and Christ's reply.—Chap. xx., 20-28.

(²⁰) Then came to him (Jesus) *the mother of Zebedee's children* with her sons, worshipping him, and desiring a certain thing of him. (²¹) And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. (²²) But Jesus answered and said, *Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism, that I am baptized with ?* They say unto him, We are able. (²³) And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* (²⁴) And when the ten heard it, they were moved with indignation against the two brethren. (²⁵) But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. (²⁶) But it shall not be so among you : but whosoever will be great among you, let him be your minister ; (²⁷) and whosoever will be chief among you, let him be your servant ; (²⁸) even as the Son

of man came not to be ministered unto, but to minister, *and to give his life a ransom for many.*

NOTES.

Related also in Mark x., 35-45.

According to Mark's account, James and John preferred the request themselves; but Matthew's narrative is evidently more exact.

(²⁰) *The mother of Zebedee's children.*—A comparison of Matt. xxvii., 56, with Mark xv., 40, shows her name to have been *Salome*.

(²²) *Ye know not what ye ask.*—Note the plural "ye." Christ seems to address the sons and not the mother.

Are ye able to drink of the cup that I shall drink of?—The *cup* is a frequent Scripture image for joy or sorrow. Then was "the cup running over" of Ps. xxiii., 5; "the wine cup of fury" of Jer. xxv., 15; "the cup of astonishment and desolation" of Ezekiel xxiii., 33. The meaning of the passage therefore is:—Are ye able to endure the afflictions wherewith I shall be afflicted?

Baptized with the baptism.—*Baptism* is also another Scriptural image, but not so often used as that of the *cup*. It stands for "overwhelming sorrow." Note that the "*cup*" has reference to *the inner* and spiritual bitterness, resembling the Agony in the garden of Gethsemane, and that *baptism* refers to the *outward* form of persecution and trial.

(²³) *Ye shall drink indeed.*—James suffered martyrdom (*the baptism of blood*) by the sword of Herod Agrippa I. (Acts xii., 2). John also suffered many persecutions (Acts v., 40), and was banished to Patmos (Rev. i., 9).

(²⁵) The contrast between Christ's Kingdom and the kingdoms of the world which He intended to impress upon the minds of the Apostles, is hardly brought out in our English version. In the Kingdom of Heaven the ambition must be to serve rather than to reign; he that will be the noble must be the minister or servant; he that will be the monarch must be the slave.

(²⁸) *And to give his life a ransom for many.*—"A ransom" = "price paid for the redemption (= *buying back*) of a captive from slavery." The ransom which Christ therefore pays in order to redeem man is "His life." The great doctrine of the Atonement is enunciated in these few words.

10. Christ cures two men of blindness.—Chap. xx., 29-34.

(JERICHO.)

(²⁹) And as they departed from *Jericho*, a great multitude followed him (Jesus). (³⁰) And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David ! (³¹) And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou son of David ! (³²) And Jesus stood still, and called them, and said, What will ye that I shall do unto you ? (³³) They say unto him, Lord, that our eyes may be opened. (³⁴) So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

NOTES.

Related also in Mark x., 46-52 ; Luke xviii., 35-43.

Mark and Luke say that there was only one blind man. Luke says that the incident occurred as Christ was entering the city, but Mark agrees with Matthew that it took place when Christ was leaving Jericho. On account of these divergencies some have thought that different miracles are related by the Evangelists.

(²⁹) *Jericho* (=city of palm trees).—This city was situated about eighteen miles north-east of Jerusalem, and about seven miles west of the Jordan, in the tribe of Benjamin, near the borders of Ephraim. Its environs were like an oasis, surrounded by high and barren limestone mountains. After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi., 26), which was incurred by Hiel the Bethelite, in the days of Ahab (1 Kings xvi., 34). Herod the Great had a palace there, and in his time it was one of the principal cities of Palestine. Its modern name is *Riha*, which is now only a miserable village.

LESSON IX. .

(EVENTS DURING PASSION WEEK.)

Before entering upon the next portion of the narrative as given by Matthew, a few supplementary remarks are necessary, and by attending to these few points, one will be better able to appreciate the description.

Christ *apparently* (John xii, 1.) arrived at Bethany on the evening of a Jewish Saturday, Nisan 7th (corresponding to our present *Friday*). Here, therefore, He spent His last earthly Sabbath, which would extend from sunset on Saturday to sunset on the following day, this being the Jewish mode of reckoning time. On the evening of this Sabbath (our Saturday), He sat down to a feast provided by the sisters of Lazarus, and in the house of one Simon the leper. During the Sunday night the Jews held a council to consider the propriety of putting both Christ and Lazarus to death.

On the next day, Monday, Nisan 9th, (our Palm Sunday,) the entry into Jerusalem took place.

1. Christ's triumphal entry into Jerusalem.—Chap. xxi. 1-11.

(PALM SUNDAY.)

(¹) And when they drew nigh unto Jerusalem, and were come to *Bethphage*, unto the mount of Olives, then sent Jesus two disciples, (²) saying unto them, Go into the *village over against you*, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. (³) And

if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. ⁽⁴⁾ All this was done, that it might be fulfilled which was *spoken by the prophet*, saying, ⁽⁵⁾ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. ⁽⁶⁾ And the disciples went, and did as Jesus commanded them, ⁽⁷⁾ and brought the ass, and the colt, and put on them their clothes, and they set him thereon. ⁽⁸⁾ And a very great multitude *spread their garments in the way*; others cut down branches from the trees, and strawed them in the way. ⁽⁹⁾ And the multitudes that went before, and that followed, cried, saying, *Hosanna* to the son of David: Blessed is he that cometh in the name of the Lord; *Hosanna* in the highest. ⁽¹⁰⁾ And when he was come into Jerusalem, all the city was moved, saying, Who is this? ⁽¹¹⁾ And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

NOTES.

Related also in Mark xi, 1-11; Luke xix., 29-40; John xii, 12-19.

Only Matthew and John allude to Zechariah's prophecy as fulfilled in this event.

⁽¹⁾ *Bethphage* (= house of figs).—The exact position of this village is not known. However, it could not have been far from Jerusalem. Some even go so far as to suggest it as a suburb of that city. Both Bethphage and Bethany were on the east of the Mount of Olives.

⁽²⁾ *Village over against you*.—Supposed to be Bethphage.

⁽⁴⁾ *Spoken by the prophet*.—That is Zechariah, ix., 9. This prophecy would be well known to every Jew, and therefore this entry of the Messiah, riding upon an ass, would be most significant.

⁽⁸⁾ *Spread their garments in the way*.—It is said that a similar incident took place when the people of Bethlehem sought the protection of the British Consul during the war between Turkey and Egypt in 1836. They "spread their garments in the way" of the Consul's horses in order to do him honour.

(⁹) *Hosanna*.—This is the Hebrew of the words, "Save, now, I beseech thee," in Ps. cxviii., 25. It must not be understood as a prayer for their own salvation, but for the king's prosperity. It was therefore similar to our "God save the Queen."

2. Christ is praised by the children.—Chap. xxi., 14-17.

(PALM SUNDAY IN THE TEMPLE.)

(¹⁴) And the blind and the lame came to him (Jesus) in the temple; and he healed them. (¹⁵) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (¹⁶) and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? (¹⁷) And he left them, and went out of the city into *Bethany*; and he lodged there.

NOTES.

It is not quite clear whether this incident took place on the day of Christ's triumphal entry or on the following. The former order has been followed here as the most probable.

(¹⁷) *Bethany* (= house of dates).—This was situated about two miles from Jerusalem, on the east slope of Mount Olivet, in a hollow near the place where the road to Jericho dips more steeply into the valley of the Jordan. It is now called *El Lazariah*, and is a poor village of but few families, who pretend to show the house and tomb of Lazarus and the house of Simon the leper.

3. Christ curses the barren fig-tree.—Chap. xxi., 18, 19.

(MONDAY, BETWEEN BETHANY AND JERUSALEM.)

(¹⁸) Now in the morning as he (Jesus) returned into the city, he hungered. (¹⁹) And when he saw a fig tree in the

way, he came to it, and found *nothing thereon, but leaves only*, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

NOTES.

Related also in Mark xi, 12-14. Note also the Parable of the Barren Fig Tree in Luke xiii, 6-9. This differs from the parable in that the one teaches its lesson by action and the other by words.

(¹⁹) *Nothing thereon, but leaves only.*—In dealing with this incident, we must keep in mind that in Palestine there was one species of fig tree which put forth fruit and leaves in the early spring, the fruit appearing before the leaves. And it was doubtless a fig tree of this kind that Jesus observed. Seeing the leaves one would naturally expect fruit. On inspecting it, this was not the case. There was nothing on it but leaves. So that this tree was punished, not “for being without fruit, but for proclaiming by means of those leaves that it had fruit,—not for being barren, but for being false.” This fig tree then is a true likeness of the Jewish people, who with all their high professions and early promise, yet when God came seeking fruit, were found barren. They were then destined to perish as a nation, while the Gentiles, who had up to now been barren, were ready to burst into blossom and bear fruit. We might extend the meaning further, so as to make this fig tree represent all hypocrites, who are always full of profession and promise, but without fruit.

4. Christ for the second time cleanses the Temple. Chap. xxi., 12, 13.

(MONDAY.)

(¹²) And Jesus went into the temple of God, and cast out all *them that sold and bought in the temple*, and overthrew the tables of the *money-changers*, and the seats of *them that sold doves*, (¹³) and said unto them, *It is written*, My house shall be called the house of prayer; but ye have made it a den of thieves.

NOTES.

Related also in Mark xi., 15-19 ; Luke xix., 45-48.

It is evident that this cleansing is quite different to that recorded in John ii., 13-18, and which seems to have been omitted by Matthew, Mark, and Luke. The cleansing recorded by John took place at the commencement of Christ's ministry.

(¹²) *Them that sold and bought in the Temple.*—The place where this was done was not the Temple itself, but the outer court or the court of the Gentiles. This was considered the least sacred part of the Temple ; and the Jews did not consider it profanation to appropriate this to any business in any way connected with the temple services. At first, the things bought and sold were in connection with the temple services only, but afterwards they were extended to all kinds of merchandise.

Money-changers.—The presence of these persons would be required for the purpose of obtaining money (1) to purchase materials for offerings ; (2) to pay the yearly temple tax of half a shekel due from every Jew, however poor (Exod. xxx., 11-16). The temple tax was bound to be paid in a Jewish coin called the temple shekel, which was not a current coin. Strangers, therefore, would have to change their Roman, Greek, or Eastern coins at the tables of the money-changers, in order to obtain the coin required. Naturally a trade of this character would provide ready means for fraud and deceit.

Them that sold doves.—The poor were allowed to offer doves instead of lambs for a trespass-offering (Lev. v., 7) ; also for the purification of women (Lev. xii., 8 ; Luke ii., 24). The sale of doves seems to have been in a great measure in the hands of the priests themselves, and during great festivals this would be a source of great profit to them, as it would be much easier to purchase them at Jerusalem than to bring them from a distance.

(¹³) *It is written.*—The words quoted are a free combination of two prophetic utterances—one from Isaiah's vision of the future glory of the Temple, as visited both by Jew and Gentile,—“My house shall be called a house of prayer for all people” (Isaiah lvi., 7) ; the other from Jeremiah's condemnation of evils like in nature, if not in form, to those against which our Lord protested,—“Is this house, which is called by my name, become a den of robbers in your eyes ?” (Jer. vii., 11.)

5. Christ's reply to the disciples concerning the barren fig-tree.—Chap. xxi., 20-22.

(TUESDAY, BETWEEN BETHANY AND JERUSALEM.)

(²⁰) And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! (²¹) Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done. (²²) And in all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

6. Christ's authority is questioned by the chief priests and elders.—Chap. xxi., 23-27.

(TUESDAY, IN THE TEMPLE.)

(²³) And when he (Jesus) was come into the temple, the chief priests and *the elders of the people* came unto him as he was teaching, and said, *By what authority* doest thou *these things*? and who gave thee this authority? (²⁴) And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. (²⁵) The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? (²⁶) But if we shall say, Of men; we fear the people; for all hold John as a prophet. (²⁷) And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

NOTES.

Related also in Mark xi, 27-33 ; Luke xx, 1-8.

(²³) *The elders of the people.*—These were the ancient senators or representatives of the people. They would, therefore, on this occasion form part of a deputation from the Sanhedrim.

By what authority?—If we only keep in mind what had just happened within the Temple Court on the previous day, that the Sanhedrim had the direction of public worship, also that no one had a right to teach unless authority had been conferred upon him by the scribes, the question will seem fair and proper. It also serves to show how careful they were in their attacks upon Him.

These things.—In these words we have doubtless a reference to the cleansing of the Temple on the previous day. It might also refer to His works from the commencement of His public ministry.

(²⁴) *I also will ask you one thing.*—This kind of argument was not by any means unusual. The question of the elders was an attack. Christ meets that attack by asking them in return a question which presented equal difficulties whichever way they looked at it. To say that the baptism (that is, his mission, of which baptism was a leading feature) of John was from heaven was to confess that Christ was the Messiah, for John bore testimony of Him as such ; to say that it was of men, was to go contrary to the view of the people ; to be silent was to resign their pretensions as spiritual leaders of the nation.

7. The Parable of the Two Sons.—Chap. xxi, 28-32.

(TUESDAY, IN THE TEMPLE.)

(²⁵) But what think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to day in my vineyard. (²⁶) He answered and said, I will not : but afterward he repented, and went. (²⁷) And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. (²⁸) Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans

and the harlots go into the kingdom of God before you. ⁽³²⁾ For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him.

NOTES.

Meaning of the Parable.—The *two sons* represent *two classes* of persons, as verse 31 clearly shows : (1) Those sinners who at first refused to do God's will, but repented at the preaching of John ; (2) the self-righteous Pharisees, who professed to do the will of God but did not. Some see, without much reason, a representation of the Gentiles in the first son and of the Jews in the second. The lesson of the Parable is, that those who refuse to obey God's call, *but afterwards repent and believe*, are better than those who profess to obey *but never go beyond profession*.

8. The Parable of the Wicked Husbandmen. Chap. xxi., 33-46.

(TUESDAY, IN THE TEMPLE.)

⁽³³⁾ Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : ⁽³⁴⁾ and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. ⁽³⁵⁾ And the husbandmen took his servants, and beat one and killed another, and stoned another. ⁽³⁶⁾ Again, he sent other servants more than the first : and they did unto them likewise. ⁽³⁷⁾ But last of all he sent unto them his son, saying, They will reverence my son. ⁽³⁸⁾ But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his

inheritance. ⁽³⁹⁾ And they caught him, and cast him out of the vineyard, and slew him. ⁽⁴⁰⁾ When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? ⁽⁴¹⁾ They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. ⁽⁴²⁾ Jesus saith unto them, Did ye never read in scriptures, *The stone which the builders rejected*, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? ⁽⁴³⁾ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁽⁴⁴⁾ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. ⁽⁴⁵⁾ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. ⁽⁴⁶⁾ But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

NOTES.

Related also in Mark xii., 1-12; Luke xx., 9-18.

⁽⁴²⁾ *The stone which the builders rejected*.—This is a quotation from Ps. cxviii., 22. The point of this part of the discourse seems to be that Christ would finally triumph over all his enemies. The *stone* = Christ.

Meaning of the Parable.—This Parable has an obvious reference to that in Isaiah vi., 7; but the figure is varied by making the husbandmen in fault instead of the vineyard. By the *vineyard* we are to understand the Kingdom of God. The *owner* of the vineyard, therefore, is God. The *husbandmen* to whom the vineyard was originally committed are the Jews, especially their spiritual rulers. The *servants* sent at various times to demand fruit are Moses and the prophets, who were sent by God to show the Jews how to bring forth the fruits of a happy and holy

life. The *Son* is Christ. The *destruction of the husbandmen* might perhaps refer to the destruction of the Jews by the Romans. The *other husbandmen* are the Gentiles. From the Parable we therefore learn that, as with the husbandmen and the vineyard, so with the Gospel ; it was to be given to others, that is, preached to the Gentiles.

9. The Parable of the Royal Marriage Feast.—
 Chap. xxii., 1-14.

(TUESDAY, IN THE TEMPLE.)

(¹) And Jesus answered and spake unto them again by parables, and said, (²) The kingdom of heaven is like unto a certain king, which made a marriage for his son, (³) and sent forth his servants to call them that were bidden to the wedding : and they would not come. (⁴) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. (⁵) But they made light of it, and went their ways, one to his farm, another to his merchandise : (⁶) And the remnant took his servants, and entreated them spitefully, and slew them. (⁷) But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. (⁸) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (⁹) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (¹⁰) So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. (¹¹) And when the king came in to see the guests, he saw there a man which had not on a wedding garment : (¹²) and he saith unto him, Friend, how camest thou in

hither not having a wedding garment? And he was speechless. ⁽¹³⁾ Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. ⁽¹⁴⁾ For many are called but few are chosen,

NOTES.

This Parable must be carefully distinguished from that of the Great Supper recorded in Luke xiv., 16-24. It differs from it not only in the episode of the man without the wedding garment, but in many other points besides. This feast is not given by a private individual, but by a king on the marriage of his son. Being addressed to the Pharisees, after their hostility had been openly shown, it was more severe in tone. In this the guests refuse the invitation without even the shadow of an excuse, and even illtreat and kill the servants; therefore they are destroyed and their city burnt with fire. This is the last of those three Parables in the Temple which treat of the rejection of the Jews.

In Luke, the son appears as the last of a line of servants or messengers; here, as the one to whom honour is due. In Luke, God *demand*ed something *from* men; here He *offer*s something *to* men. In Luke, the guilt lies in not fulfilling His requirements; here, in not accepting His invitation. In Luke, we see the Law; here, the Gospel. (See Trench on the Parables.)

Meaning of the Parable.—*The King's Son*=Christ, the Son of God; *the feast*=the privileges of the Kingdom of God or the Christian Church; *the guests*=the Jews; *the invitation* was made long ago by Moses and the prophets of the Old Testament; *the servants* who came to remind the Jews of this invitation=John the Baptist, and the first disciples of Christ (for example, the Twelve and the Seventy); *the other servants*=the Apostles and other preachers after the Day of Pentecost (Acts ii.); *His armies*=the Roman armies, which were but mere instruments in God's hands to punish His people; and the vengeance was literally fulfilled at the siege of Jerusalem A.D. 70; *the second guests*=the Gentiles; *the wedding garment*=holiness, without which no one shall see the Lord. From the parable it is evident that the garment was provided by the King, therefore there was no excuse for being without it.

10. The Pharisees and Herodians question Christ concerning the paying of tribute to Cæsar.—Chap. xii., 15-22.

(TUESDAY, IN THE TEMPLE.)

(¹⁵) Then went the Pharisees, and took counsel how they might entangle him (Jesus) in his talk. (¹⁶) And they sent out unto him their disciples with the *Herodians*, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. (¹⁷) Tell us therefore, What thinkest thou? Is it lawful to give *tribute unto Cæsar*, or not? (¹⁸) But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? (¹⁹) Shew me the tribute money. And they brought unto him a *penny*. (²⁰) And he saith unto them, *Whose is this image and super-scription?* (²¹) They say unto him, *Cæsar's*. Then saith he unto them, *Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.* (²²) When they had heard these words they marvelled, and left him, and went their way.

NOTES.

Related also in Mark xii., 13-17; Luke xx., 20-25.

(¹⁶) *Herodians*.—These were a political rather than a religious party. They favoured the claims of the Herodian family to the throne, and therefore looked favourably on the Roman Government for patronising the Herods. In politics they were directly opposed to the Pharisees: they held it right to pay taxes to the Romans, which the Pharisees objected to. And their union on this occasion is difficult to explain. However, the most probable explanation is that they united with the Pharisees on this occasion with the intention that if Christ allowed the tribute, then the Pharisees would stir up the common people against Him. If He forbade the tribute, then the Herodians would accuse Him before Pilate.

(¹⁷) *Tribute unto Caesar.*—The tribute money alluded to was the yearly poll-tax of a denarius (= 7½d.) paid to the Roman Government by each Jew. The object of this charge is clear from what we have mentioned above. All the previous attempts had been to discredit Him as a religious teacher—this is an attempt to bring Him into hostility with the Roman Government.

(¹⁸) *Penny.*—This is the Roman *denarius*.

(²⁰) *Whose is this image and superscription?*—Better “image and inscription.”

(²¹) *Caesar's, i.e., “Tiberius’.”*

Render therefore unto Caesar.—As far as the immediate question was concerned this was an answer in the affirmative, for it was a recognised principle that the acceptance of the Emperor's coinage was an admission of his sovereignty. The substance, therefore, of the answer is, As you acknowledge Caesar to be your sovereign, be loyal subjects.

11. The Sadducees question Christ concerning the Resurrection.—Chap. xxii., 23-33.

(TUESDAY, IN THE TEMPLE.)

(²³) The same day came to him (Jesus) the Sadducees, which say that there is no resurrection, and asked him, (²⁴) saying, Master, *Moses said*, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (²⁵) Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: (²⁶) likewise the second also, and the third, unto the seventh. (²⁷) And last of all the woman died also. (²⁸) Therefore in the resurrection whose wife shall she be of the seven? for they all had her. (²⁹) Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. (³⁰) For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (³¹) But as

touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ⁽³²⁾ I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God is not the God of the dead*, but of the living. ⁽³³⁾ And when the multitude heard this, they were astonished at his doctrine.

NOTES.

Related also in Mark xii., 18-27 ; Luke xx., 27-40.

Note how the various Jewish sects, who on ordinary times were at variance with each other, join together in their attacks upon Christ. This is the only direct contact of the Sadducees with Christ.

⁽³²⁾ *Moses said*.—This Mosaic law referred to by the Sadducees is found in Deut. xxv., 5, 6. The *first child* by the woman's second marriage was registered to her late husband. The object of this was that his name might not be put out of Israel.

⁽³³⁾ *God is not the God of the dead*.—The bodies of the patriarchs had been long in their graves, yet their souls had survived, and were in existence at that moment. To Moses in the burning bush God said, "I am the God of Abraham," &c. Now, if, as they supposed, the soul perished with the body, God would be calling Himself the God of the dead. But He was not so. They even admitted that. Therefore this very fact proved conclusively that the soul continued in existence even after death.

12. Christ's answer to the Lawyer concerning the greatest commandment.—Chap. xxii., 34-40.

(TUESDAY, IN THE TEMPLE.)

⁽³⁴⁾ But when the Pharisees had heard that he (Jesus) had put the Sadducees to silence, they were gathered together. ⁽³⁵⁾ Then one of them, which was a *lawyer*, asked him a question, *tempting him*, and saying, ⁽³⁶⁾ Master, which is the great commandment in the law? ⁽³⁷⁾ Jesus said unto

him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ⁽³⁸⁾ This is the first and great commandment. ⁽³⁹⁾ And the second is like unto it, Thou shalt love thy neighbour as thyself. ⁽⁴⁰⁾ On these two commandments hang all the law and the prophets.

NOTES.

Related also in Mark xii., 28-34.

⁽³⁸⁾ *A lawyer*.—That is, one learned in the law—a teacher and interpreter of the law of Moses. Whether the *lawyers* were a distinct class or not is uncertain; they are generally supposed to be the same as the “Scribes.”

Tempting him.—That is, “putting him to the test.” He does not seem to have asked his question in an unfriendly spirit; for he (Mark xii., 28-34), perceived that Jesus had answered well, and he was not far from the Kingdom of God.

⁽⁴⁰⁾ *The law and the prophets*.—That is, the whole of the Old Testament. It was more usual to group the writings of the Old Testament into three divisions: (1) *The Law*, including the five books of Moses; (2) *The Prophets*, including Joshua, Judges, 1 and 2 Samuel 1 and 2 Kings, and all the prophets except Daniel; (3) *Holy Writings* or Psalms, including the Psalms, the book of Daniel, and all the remaining books of the Old Testament, ending with 1 and 2 Chronicles; but of these three classes the Law and the Prophets were considered the most important.

13. Christ's question to the Pharisees concerning the Messiah's Parentage.—Chap. xxii., 41-46.

(TUESDAY, IN THE TEMPLE.)

⁽⁴¹⁾ While the Pharisees were gathered together, Jesus asked them, ⁽⁴²⁾ saying, What think ye of Christ? whose son is he? They say unto him, The son of David. ⁽⁴³⁾ He saith unto them, How then doth David in spirit call him Lord, saying, ⁽⁴⁴⁾ The Lord said unto my Lord, Sit thou on

my right hand, till I make thine enemies thy footstool?
 (46) If David then call him Lord, *how is he his son?*
 (46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

NOTES.

Related also in Mark xii., 35-37 ; Luke xx., 41-44.

(46) *How is he his son?*—If David called him Lord, how could they reconcile that with their idea that he was to be the son of David? Abraham had never called Isaac or Jacob or any of his descendants, his lord. Why then did David do so? To this there could but be one answer. The Messiah was divine as well as human ; He had an existence at the time of David, and was his Lord and Master, his God and King, and He was David's son only as regarded his human birth.

LESSON X.

EVENTS IN PASSION WEEK.—*Continued.*

1. Christ's discourse to the disciples concerning the Pharisees and the Jewish Nation.—Chap. xxiii., 1-39.

(TUESDAY, IN THE TEMPLE.)

NOTES.

Related also in Mark xii., 38-40 ; Luke xx., 45-47.

Portions of this discourse seem to have been already spoken by Christ on other occasions. (See Luke xi., 39-52 and xiii., 34-35.) From the way in which those passages have been recorded, it is impossible to believe them to be simple quotations from this, and given by Luke without special regard to the occasion on which they were spoken. The various circumstances are too minutely stated to admit of such a supposition. It is also just as hard to doubt that Matthew here reports

a single and continuous discourse uttered in the Temple on the Tuesday in Passion Week. Both Mark and Luke briefly mention the discourse.

(a) The Faults of the Scribes and Pharisees.

(¹) Then spake Jesus to the multitude, and to his disciples (²) saying, The scribes and the Pharisees sit in Moses' seat ; (³) all therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not. (⁴) For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. (⁵) But all their works they do for to be seen of men : they make broad their *phylacteries*, and enlarge the borders of their garments, (⁶) and love *the uppermost rooms* at feasts, and the chief seats in the synagogues, (⁷) and greetings in the markets, and to be called of men, Rabbi, Rabbi. (⁸) But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. (⁹) And call no man your father upon the earth : for one is your Father, which is in heaven. (¹⁰) Neither be ye called masters : for one is your Master, even Christ. (¹¹) But he that is greatest among you shall be your servant. (¹²) And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

NOTES.

(⁵) *Phylacteries*.—These were slips of parchment inscribed with four portions of the Law (Ex. xii., 8-10 ; 11-16 ; Deut. vi., 5-9 ; xi., 13-21), enclosed in little cases or boxes made of calf-skin, and fastened by leather straps to the left arm and on the forehead, in accordance with a literal interpretation of Ex. xiii., 16 ; Deut. vi., 8. These phylacteries being symbols of devotion, to make them or rather the cases which contained them, broad and conspicuous, was to assume a character of superior piety.

Note that Christ does not forbid *the use*, but the *enlarging* of them.

(⁶) *The uppermost rooms*.—That is, “the most honourable seats.” “Rooms” here means “places.”

Note that Christ does not in these verses forbid literally the use of titles, etc. The meaning is that Christians are not to seek to usurp these titles, etc., for self-exaltation; nor in the spirit of the Scribes and Pharisees, to domineer over others.

(b) The Seven Woes against them.

(¹³) But woe unto you, scribes and Pharisees, hypocrites! for *ye shut up the kingdom of heaven against men*: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (¹⁴) Woe unto you, scribes and Pharisees, hypocrites! for *ye devour widows' houses*, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (¹⁵) Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one *proselyte*, and when he is made, ye make him twofold more the child of hell than yourselves. (¹⁶) Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (¹⁷) Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? (¹⁸) And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty [or, bound]. (¹⁹) Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? (²⁰) Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. (²¹) And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. (²²) And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

(²³) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of *mint and anise and cummin*, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (²⁴) Ye blind guides, which *strain at a gnat*, and swallow a camel. (²⁵) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. (²⁶) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (²⁷) Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (²⁸) Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (²⁹) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (³⁰) and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (³¹) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (³²) Fill ye up then the measure of your fathers. (³³) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (³⁴) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some of them ye shall kill and crucify*; and some of them shall ye scourge in your synagogues, and persecute them *from city to city*: (³⁵) that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of *Zacharias son of Barachias*, whom ye slew between the temple and the altar. (³⁶) Verily I say unto you, All these things shall come upon this generation.

NOTES.

(13) *Ye shut up the kingdom of heaven against men.*—This was done by their false teaching and the hiding of the true meaning of God's law.

(14) *Ye devour widows' houses.*—That is "consume their substance," by illegal exactions, or by working upon their religious feelings.

(15) *Proselyte.*—That is, "a convert to the Jewish religion." These proselytes, as a rule, were not persons of high character; they embraced the Jewish faith from unworthy motives. Cornelius, who fasted and prayed, and gave alms (Acts x., 30), and the Centurion of Capernaum, were exceptions.

(16) *Mint and anise and cummin.*—These were small herbs used in the East both in medicine and cookery. "Anise" is probably "dill."

(17) *Strain at a gnat.*—This is a proverb taken from straining wine and means, "you are very particular to strain out some very little thing, while you swallow down without perceiving it, some very great thing." The Jews very carefully strained their wine, lest they should be defiled by swallowing an insect. The gnat and the camel were unclean animals.

(18) *Some of them ye shall kill and crucify.*—Note the case of Stephen (Acts vii., 59); James (Acts xii., 2); Symeon, the second Bishop of Jerusalem, who was crucified.

From city to city.—Paul was driven from Antioch, Iconium, Philippi, and Thessalonica.

(19) *Zacharias, son of Barachias.*—This was Zacharias, the son of Jehoiada, who was stoned in the Temple-court in the reign of Joash (2 Chron. xxiv., 20-22). Here, then, we have the first and last martyr. In each case there was a call for Divine vengeance: "The voice of thy brother's blood crieth unto me" (Gen. iv., 10); "Let the Lord look upon it and require it" (2 Chron. xxiv., 22). The space from Abel to Zacharias, son of Jehoiada, covers the whole history of the Jews; for in the old arrangement of the Old Testament, the Book of Chronicles came last. The general explanation of the fact that Zacharias is here called the "Son of Barachias," is, that it is a copyist's mistake; Jehoiada's son is confounded with the prophet Zechariah who (Zech. i., 1) was the "son of Berechiah."

(c) Jerusalem's fate.

(³⁷) O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (³⁸) Behold, your house is left unto you desolate. (³⁹) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

2. Christ's prediction of the fall of Jerusalem and of the end of the world —Chaps. xxiv., xxv.

(TUESDAY, ON THE MOUNT OF OLIVES.)

NOTES.

Related also in Mark xiii. ; Luke, xxi., 5-36.

Before entering upon the actual discourse it will be well to say a few words by way of preface. Like all other prophecies, this also has more than one fulfilment. The key to its right understanding lies in the Apostles' question, "When shall these things (that is, the calamities on Jerusalem) be, and what shall be the sign of Thy coming, and of the end of the world?" Now, does the discourse which occupies these two chapters give a clear answer to these three inquiries? Certainly Christ does not reveal the *time*. Nor is the prophecy plain enough to distinguish the special features of the three events. We have instances of the Prophets of the Old Testament passing rapidly from describing the Messiah's first Advent in humiliation to His second Advent in glory, so that the two Advents seem to be blended together in one. (Compare Malachi iii., 1, 2; iv., 5, 6.) And those persons who lived before the first series had been fulfilled were unable to distinguish between the two Advents; so it is in this discourse. "*Future events in time* may be compared to distant *objects in space*. In a mountainous country, two ridges of hills, rising the one above the other, are seen from a distance almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge that he is aware of the chasm between it

and the second. So it is with *future events*." (Wordsworth.) Now that the "fall of Jerusalem" is a fact, we, who have had the fortune to live after that event, are able to discern the fulfilment of many of the predictions preceding and accompanying that event. We are thus able to appreciate the length of time between that event and Christ's second coming. But there is another event mentioned in the question, namely, "the end of the world;" and the relation between Christ's second coming and the last judgment—"the end of the world"—is very obscure. The two are so blended together that many doubt whether they should be distinguished at all. There certainly seems to be a difference between the coming mentioned in chap. xxiv., 30, and that in chap. xxv., 31.

Again, not only are the predicted events mingled in the discourse, but the earlier events are a type of the later. The fall of Jerusalem is therefore a type (that is, foreshadows) of Christ's second coming. And many of the expressions must have a *primary* and an *ultimate* meaning. We shall divide the discourse into five sections:—

- (i.) Prediction of the fall of Jerusalem with a general description of the future (*a*) with regard to the Jewish nation, (*b*) the Gentile world, (*c*) the early Church. Chap. xxiv., 1-14.
- (ii.) Immediate tokens of the downfall of Jerusalem with a typical foreshadowing of the future. Chap. xxiv., 15-28.
- (iii.) Christ's second coming. Chap. xxiv., 29-51.
- (iv.) Application of the subject of Christ's coming in three Parables, the first addressed to the Apostles and teachers generally, the second and third addressed to the whole Church, inculcating watchfulness and diligence. Chap. xxv., 1-30.
- (v.) A description of the end of the world. Chap. xxv., 31-46.

(i.) Prediction and general description of the Future.

(¹) And Jesus went out, and departed from the temple : and his disciples came to him for to shew him the buildings of the temple. (²) And Jesus said unto them, See ye not all

these things? verily I say unto you, *There shall not be left here* one stone upon another, that shall not be thrown down. (3) And as he sat upon the *mount of Olives*, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (4) And Jesus answered and said unto them, Take heed that no man deceive you. (5) For many shall come in my name, saying, I am Christ; and shall deceive many. (6) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. (7) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. (8) All these are the beginning of sorrows. (9) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. (10) And then shall many be offended, and shall betray one another, and shall hate one another. (11) And many false prophets shall rise, and shall deceive many. (12) And because iniquity shall abound, the love of many shall wax cold. (13) But he that shall endure unto the end, the same shall be saved. (14) And *this gospel of the kingdom shall be preached in all the world* for a witness unto all nations; and then shall the end come.

NOTES.

(3) *There shall not be left here.*—Though at that time everything seemed as if fixed for eternity, still within forty years (A.D. 70), in the time of Titus, "Jerusalem became heaps, and the mountain of the house as the high places of the forest" (Micah iii, 12). In fact, Josephus tells us that the precincts of the Temple were so thoroughly demolished that no one visiting the city would believe that it had ever been inhabited.

(³) *Mount of Olives*.—Situated on the eastern side of Jerusalem, and from which they could have a magnificent view of the city.

The disciples.—Mark says these were Peter, James, John, and Andrew.

(⁴) *This gospel of the kingdom shall be preached in all the world*.—Note that the Gospel, even before the fall of Jerusalem, had been preached throughout the Roman Empire, which constituted all the *then known world*, from Arabia to Damascus, from Jerusalem to Illyricum, in Italy, in Spain (Rom. xv., 19, 24, 28; Col. i., 6-23). But we must not look for the complete fulfilment of the prediction before the Last Day.

(ii.) Tokens of the downfall of Jerusalem.

(¹⁵) When ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand :) (¹⁶) then let them which be in Judæa *flee into the mountains*: (¹⁷) let him which is on the housetop not come down to take anything out of his house: (¹⁸) neither let him which is in the field return back to take his clothes. (¹⁹) And woe unto them that are with child, and to them that give suck in those days! (²⁰) But pray ye that your flight *be not in the winter*, neither on the sabbath day: (²¹) for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (²²) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (²³) Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. (²⁴) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (²⁵) Behold, I have told you before. (²⁶) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers;

believe it not. ⁽²⁷⁾ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ⁽²⁸⁾ *For wheresoever the carcase is, there will the eagles be gathered together.*

NOTES.

⁽¹⁸⁾ *The abomination of desolation.*—The reference here is to Dan. ix., 27; xi., 31; xii., 11. To what event these words refer is much disputed. Many refer them to the standards of the Roman army, which were held in abomination by the Jews. Those who hold this consider it the same sign as that in Luke xxi., 20, "When ye shall see Jerusalem compassed with armies." But by a careful examination it will be seen that this is quite a different sign to that in Luke. Here Christ speaks of "an abomination in the holy place," *i.e.*, in the Temple. Now the phrase cannot refer to the capture of the Temple; for the Christians had escaped before that; nor to the presence of the Roman standards in Jerusalem, for they had already been there many years. We must therefore seek another meaning. The abomination must be something caused by the Jews themselves, and such as would bring desolation. Now, after the repulse of Cestius Gallus, the Temple fell into the hands of the Zealots—a party of unscrupulous fanatics, and made up of the scum of the population. Josephus tells us that these committed many sacrilegious deeds. Therefore it is most probable that the fulfilment of these prophetic words must be sought in some gross acts committed by these fanatics.

⁽¹⁶⁾ *Flee into the mountains.*—In accordance with this, the Christian Jews fled to Pella, one of the cities of Decapolis, and distant about 100 miles. This place continued to be the seat of the Church of Jerusalem for fifty years.

⁽²⁰⁾ *Be not in the winter.*—The compassing of the city by the Roman armies took place about October, A.D. 66.

⁽²⁸⁾ *Wheresoever the carcase is, there will the eagles be.*—The word *eagle* here simply means "vulture," and not as some will have it, the Roman eagles or standards. The expression is proverbial, and means: Wherever *corruption* is, thither comes *judgment*, whether it be at Jerusalem or elsewhere.

(iii.) **Christ's Second Coming.**

(²⁹) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : (³⁰) and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (³¹) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (³²) *Now learn a parable of the fig tree* : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : (³³) so likewise ye, when ye shall see all these things, know that it [or, he] is near, even at the doors. (³⁴) Verily I say unto you, *This generation* shall not pass, till all these things be fulfilled. (³⁵) Heaven and earth shall pass away, but my words shall not pass away. (³⁶) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (³⁷) But as the days of Noe were, so shall also the coming of the Son of man be. (³⁸) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, (³⁹) and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. (⁴⁰) Then shall two be in the field ; the one shall be taken, and the other left. (⁴¹) Two women shall be grinding at the mill ; the one shall be taken, and the other left.

NOTES.

By some these verses are understood to have a primary reference to the Fall of Jerusalem. Though the general structure of the discourse,

and the analogy of other prophecies, lead some to the belief that there is throughout a mingling of the type and antitype, still there are many who support the opinion that this part refers mainly, if not exclusively, to Christ's second coming.

(²³) *Now learn a parable of the fig tree.*—The signs which He had mentioned, would be as certain an indication of the time of His coming, as the fig-tree putting forth its leaves, is of the summer. The parable was probably suggested by the fig-trees on Mount Olivet.

(²⁴) *This generation.*—The meaning is, "That the Jewish race would not pass away till the end." *Generation* here means "people" or "race." Their city was to be destroyed, their power broken down, and as a people they were to be scattered into all lands. This has come to pass. Yet to this day the Jews remain a distinct and separate race, which is a standing proof of this prophecy.

(iv.) Christ exhorts to Watchfulness.

(⁴²) Watch therefore: for ye know not what hour your Lord doth come. (⁴³) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. (⁴⁴) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. (⁴⁵) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? (⁴⁶) Blessed is that servant, whom his lord when he cometh shall find so doing. (⁴⁷) Verily I say unto you, That he shall make him ruler over all his goods. (⁴⁸) But and if that evil servant shall say in his heart, My lord delayeth his coming; (⁴⁹) and shall begin to smite his fellow-servants, and to eat and drink with the drunken; (⁵⁰) the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, (⁵¹) and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

3. The Parable of the Ten Virgins.—Chap. xiv., 1-13.

(TUESDAY, ON THE MOUNT OF OLIVES.)

(¹) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. (²) And five of them were wise, and five were foolish. (³) They that were foolish took their lamps, and took no oil with them : (⁴) but the wise took oil in their vessels with their lamps. (⁵) While the bridegroom tarried, they all slumbered and slept. (⁶) And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. (⁷) Then all those virgins arose, and trimmed their lamps. (⁸) And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. (⁹) But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. (¹⁰) And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. (¹¹) Afterward came also the other virgins, saying, Lord, Lord, open to us. (¹²) But he answered and said, Verily I say unto you, I know you not. (¹³) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

NOTES.

In order to understand this parable we must bear in mind that in Palestine marriages took place at night ; and after the marriage ceremony in the bride's house the bridegroom conducted the bride to her new home, accompanied by a number of bridesmaids (virgins) who carried lamps and sang as they went along. The number of bridesmaids usually was ten. On their arrival at the bridegroom's house a marriage supper took place. The "lamps" are those fixed on the end of a stick. A flask of oil would be carried as a reserve supply.

Meaning of the Parable.—*Bridegroom*=Christ. *Bride*=Church. *The foolish virgins*=those persons who not only *appear* to be, but for a time are *really*, ready to meet the bridegroom; *the light*=spiritual life generally; *the oil*=that which kindles and sustains the light, viz., in this case, the *grace of the Holy Spirit*; the *lamps and vessels* are merely brought in to fill up the story, and their meaning must not be pressed; *the sleeping of the virgins*=the confident security of professing Christians, justifiable in the case of some, and dangerous in the case of others; *the arising and trimming of the lamps*=that awakening (whether on the death-bed, or in imminent danger, or under deep conviction) to a sudden consciousness that the Last Day was just at hand, which is immediately followed by keen searchings of heart as to the soul's readiness to meet the Bridegroom.

The general lesson of the Parable is that it is necessary to be continually on the watch and to persevere to the end; for Christ is *certain* to come, but the time of His coming is *uncertain*.

4. The Parable of the Talents.—Chap. xxv., 14-30.

(¹⁴) For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. (¹⁵) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. (¹⁶) Then he that had received the five talents went and traded with the same, and made them other five talents. (¹⁷) And likewise he that had received two, he also gained other two. (¹⁸) But he that had received one went and digged in the earth, and hid his lord's money. (¹⁹) After a long time the lord of those servants cometh, and reckoneth with them. (²⁰) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. (²¹) His lord said unto him, Well done, thou good and faithful servant: thou hast been

faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ⁽²²⁾ He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. ⁽²³⁾ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ⁽²⁴⁾ Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: ⁽²⁵⁾ and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. ⁽²⁶⁾ His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: ⁽²⁷⁾ thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury. ⁽²⁸⁾ Take therefore the talent from him and give it unto him which hath ten talents. ⁽²⁹⁾ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. ⁽³⁰⁾ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

NOTES.

The lesson of this Parable is still watchfulness; there is work to be done, even during the time of waiting; the watching must not be idle or unemployed; even the least talented is responsible. This, like that of the "Ten Virgins," is addressed to the Apostles in the first instance. In the Parable of the "Ten Virgins" we see the importance of *spiritual life*; in this, of *active Christian work*; in the former, the danger exposed is *inward* declension; in this, *outward* indolence. The foolish

virgins erred from *over-confidence*, the slothful servant erred from *under-confidence*. The foolish virgins thought it too easy a thing to serve the Lord, the slothful servant thought it too hard.—(*Trench.*)

The Parable of the Pounds (Luke xix., 12-27) is similar to this, but there are many important points of distinction.

- (i.) This is addressed to the disciples ; that to the multitude.
- (ii.) In this the Lord is a plain man ; in that He is a king.
- (iii.) In this we have the servants only ; in that the servants together with hostile citizens.
- (iv.) Here the gifts differ in amount, though the gains of the faithful servants are proportionally equal ; there a "pound" was given to all alike, but the gains were different.

The lessons are therefore different.

The Parable of the "Talents" illustrates equal fidelity with different degrees of advantage ; that of the "Pounds" different degrees of improvement of the same opportunities.

Meaning of the Parable.—The man = Christ ; his own servants = the Apostles in the first instance, and then all those to whom the highest gifts have been entrusted ; the talents = all inward graces and powers, as well as outward gifts and opportunities, which may be used for God's glory (note here how the word "talent," which originally meant a sum of money, has from this Parable come to mean "any gift or power of the mind") ; the journey which the man took = Christ's Ascension into heaven, and, in general, perhaps, His seeming absence until His second coming.

5. The Day of Judgment.—Chap. xxv., 31-46.

(²¹) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : (²²) and before him shall be gathered *all nations* : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : (²³) and he shall set the sheep on his right hand, but the goats on the left. (²⁴) Then

shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : (35) for I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : (36) naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. (37) Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? (38) When saw we thee a stranger, and took thee in? or naked, and clothed thee? (39) Or when saw we thee sick, or in prison, and came unto thee? (40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : (42) for I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : (43) I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. (44) Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (46) And these shall go away into everlasting punishment : but the righteous into life eternal.

NOTES.

This section has been erroneously called by some the Parable of the Sheep and the Goats. However, the transition to plain language in v. 31 is distinctly marked, and the "sheep and goats" only appear in one clause. St. John's account of the vision revealed to him concerning this event should be read.

(32) *All nations*.—Four interpretations are given of these words :

- (i.) By some they are understood to mean all *Christian* nations, this judgment to be confined to these, and no mention to be made in Scripture of a judgment of the heathen.
- (ii.) Others hold the very opposite to the above, namely, that it means all *heathen* nations [the word for nations (*ἔθνη*) being that used by the Jews for Gentiles], this judgment being supposed to be that of the heathen world.
- (iii.) Others understand the words in their fullest sense, as including both *Christians and heathen*, the judgment being a general one upon all mankind.
- (iv.) Others hold that as, according to Rev. xx., this last judgment will come after that period commonly called the millenium, the words "all nations" mean all "the heathen," together with those from among Christian nations, who were not sharers in Christ's millennial reign.

The third view (iii.) is the one generally adopted, and best agrees with the general teaching of the Scriptures. The fourth (iv.) is simply formed upon the literal interpretation of a single passage, and that a most difficult and mysterious one, and interpreted in various ways.

LESSON XI.

EVENTS OF PASSION WEEK.—*Continued.*

1. The approach of the Passover. Jesus again foretells His death. The conspiracy of the Sanhedrim.—Chap. xxvi., 1-5.

(WEDNESDAY.)

(¹) And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, (²) Ye know that after two days is the *feast of the passover*, and the Son of man is

betrayed to be crucified. ⁽³⁾ Then assembled together the *chief priests, and the scribes, and the elders of the people*, unto the palace of the high priest, who was called *Caiaphas*, ⁽⁴⁾ and consulted that they might take Jesus by subtilty, and kill him. ⁽⁵⁾ But they said, Not on the feast day, lest there be an uproar among the people.

NOTES.

Related also in Mark xiv., 1, 2 ; Luke xxii., 1, 2.

⁽¹⁾ *Feast of the passover*.—This feast was instituted by God to keep in remembrance the deliverance of the Israelites from their bondage in Egypt. For an account of the First Passover, see Exod. xii., 1-14. The date of this particular Passover was probably April 3, A.D. 33.

⁽³⁾ *Chief priests, and the scribes and the elders*.—These would form the Sanhedrim, which was the supreme council, legislative and administrative, of the Jewish people. It consisted of seventy-one members, and had considerable powers. Since the conquest of Palestine by the Romans, the power of capital punishment was taken away from this council.

Caiaphas.—Little is known of his previous history. He was the son-in-law of Annas, and was appointed high priest by the Procurator, Valerius Gratus, A.D. 26, and was deposed A.D. 38. The high priest *de jure* was Annas, and Caiaphas was so *de facto* ; for the high priesthood had long ceased to be hereditary, the Roman governors appointing and deposing high priests at pleasure.

2. The Feast in the house of Simon the leper.— Chap. xxvi., 6-13.

(WEDNESDAY, AT BETHANY.)

⁽⁶⁾ Now when Jesus was in Bethany, in the house of *Simon the leper*, ⁽⁷⁾ *there came unto him a woman* having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. ⁽⁸⁾ But when his disciples saw it, they had indignation, saying, To what purpose is this waste ? ⁽⁹⁾ For this ointment might have been sold for much, and given to the poor. ⁽¹⁰⁾ When Jesus understood it, he said unto

them, Why trouble ye the woman? for she hath wrought a good work upon me. ⁽¹¹⁾ For ye have the poor always with you; but me ye have not always. ⁽¹²⁾ For in that she hath poured this ointment on my body, she did it for my burial. ⁽¹³⁾ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

NOTES.

Related also in Mark xiv., 3-9; John xii., 1-8.

This anointing of Christ must be carefully distinguished from that other anointing "by the woman that was a sinner," in Luke vii., 36-39.

John places the incident on the evening of the Sabbath before the triumphal entry into Jerusalem. Matthew and Mark place it just before the Passion, and in connection with Judas' treachery, but neither of them state the time when it occurred. From John we learn that the originator of the complaint against the woman was Judas, and this explains why it should be placed in connection with Judas; but then it is not Matthew and Mark but John who mentions Judas. Whichever way we look at the matter, it is almost impossible to explain Matthew and Mark's arrangement.

(⁶) *Simon the leper*.—That is, "who had been a leper," otherwise he could not have been at his house receiving guests. It is just possible that he may have been healed by Christ. Some suppose that he was Lazarus' brother, others that he was Martha's husband.

(⁷) *There came unto him a woman*.—From John we learn that she was Mary, the sister of Lazarus.

Alabaster.—This was a kind of white spar, not unlike white marble, but half-transparent. All precious ointments were sold in small boxes or vases of this material.

3. The Treachery of Judas.—Chap. xxvi., 14-16.

(WEDNESDAY.)

(¹⁴) Then one of the twelve, called Judas Iscariot, went unto the chief priests, (¹⁵) and said unto them, What will ye

give me, and I will deliver him (Jesus) unto you? And they covenanted with him for *thirty pieces of silver*. ⁽¹⁶⁾ And from that time he sought opportunity to betray him.

NOTES.

Related also in Mark xiv., 10, 11; Luke xxii., 3-6.

⁽¹⁵⁾ *Thirty pieces of silver*—i.e., "thirty shekels = about £3 13s. of our money. This was the price of a slave if killed by an animal. See Exod. xxi., 32; Zech. xi., 12.

4. Preparations for the Last Supper.—Chap. xxvi., 17-19.

(THURSDAY, AT JERUSALEM.)

⁽¹⁷⁾ Now the first day of the *feast of unleavened bread*, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? ⁽¹⁸⁾ And he said, Go into the city to *such a man*, and say unto him, The Master saith, My time is at hand; I will keep the *pass-over* at thy house with my disciples. ⁽¹⁹⁾ And the disciples did as Jesus had appointed them; and they made ready the passover.

NOTES.

Related also in Mark xiv., 12-16; Luke xxii., 7-13.

From the sunset of Wednesday to the sunset of Thursday Christ seems to have passed in retirement; no events are recorded.

⁽¹⁷⁾ *Feast of unleavened bread*.—This feast followed immediately upon the Passover, and lasted seven days. It derived its name from the unleavened cakes, which were the only bread allowed during the feast. From the close connection of the two feasts (namely, this and the Pass-over), they were often treated as one.

⁽¹⁸⁾ *Such a man*.—Some have suggested that this was Joseph of Arimathea; others, John Mark. He certainly must have been a believing follower of Christ.

Passover.—Rather, “the paschal lamb.” There is a difficulty as to the time when our Lord and His Apostles were at the Paschal Supper. From this account it would seem that they ate it on Thursday, the 13th of Nisan. The Jews generally ate it on Friday, the 14th of Nisan. We must suppose Our Lord ate the Paschal Supper by anticipation.

We might here with advantage enter into some of the ceremonies in connection with the Paschal Supper. The general order can be best understood by grouping them round the four cups of wine. Everything being ready, the head of the family gave thanks, using these words, “Praise be to thee, O Lord our God, the king of the world, who hast created the fruit of the vine.” This being done, the first cup was passed round. A general washing of hands followed, the bitter herbs (Exod. xii, 8) were eaten, and explanations given in reply to questions by one of the younger members concerning the meaning of the feast. The first part of the Hallel, or “song of praise” (Ps. cxiii. and cxiv.) was then sung. Then came the second cup of wine, after which the householder dipped a piece of bread with some of the herbs in the charoseth—a sauce consisting of vinegar, figs, dates, almonds, and spices—and ate it, saying “This is the bread of affliction, which our fathers ate in Egypt.” The meal was then proceeded with and finished, being concluded with the third cup, called the “cup of blessing.” The singing of the rest of the Hallel, viz., Ps. cxv. to cxviii., followed, and the fourth cup concluded the feast. We have omitted several minor observances, but sufficient has been mentioned for a general idea of the mode of proceeding. It is not likely that all the rites were observed at the Last Supper, but there are traces of one or two of them.

5. Christ celebrates the Passover and foretells His betrayal: He points out the traitor Judas.—Chap. xxvi., 20-25.

(THURSDAY, AT JERUSALEM.)

(²⁰) Now when the even was come, he (Jesus) sat down with the twelve. (²¹) And as they did eat, he said, Verily I say unto you, that one of you shall betray me. (²²) And they

were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? ⁽²³⁾ And he answered and said, *He that dippeth his hand with me in the dish*, the same shall betray me. ⁽²⁴⁾ The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. ⁽²⁵⁾ Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

NOTES.

Related also in Mark xiv., 17-21; Luke xxii., 21-23; John xiii., 18, 21-30. Matthew alone makes special mention of Judas.

⁽²³⁾ *He that dippeth his hand with me in the dish*.—That is, the dish in which the sauce of bitter herbs, &c., was contained (*the charosheth*). As before mentioned, those present at the Paschal Feast dipped their bread or bitter herbs in this sauce. There is also an allusion to the Oriental custom of each helping himself with his fingers out of one dish.

6. Christ foretells the fall of Peter and the dispersion of the Twelve.—Chap. xxvi., 31-35.

(THURSDAY EVENING.)

⁽³¹⁾ Then saith Jesus unto them, All ye shall be offended because of me this night: *for it is written*, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ⁽³²⁾ But after I am risen again, I will go before you into Galilee. ⁽³³⁾ Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. ⁽³⁴⁾ Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. ⁽³⁵⁾ Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

NOTES.

Related also in Mark xiv., 27-31 ; Luke xxii., 31-38 ; John xiii., 36-38.

The exact time and place of this conversation with Peter is not quite clear. Matthew and Mark speak of it as if it were *after* "they went out into the Mount of Olives;" Luke and John as if it were *before* they left the "upper room." From this, many have therefore supposed that Christ foretold Peter's denial twice in the same evening—first, in the "upper room," and then on the way to the Mount of Olives. Without some additional information on the matter it will always remain a doubtful question.

(³¹) *For it is written.*—The quotation is from Zech. xiii., 7.

7. The Institution of the Lord's Supper.—Chap. xxvi., 26-29.

(THURSDAY EVENING, AT JERUSALEM.)

(²⁶) And as they were eating, Jesus *took bread*, and *blessed it, and brake it, and gave it* to the disciples, and said, Take, eat; *this is my body*. (²⁷) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; (²⁸) for this is *my blood of the new testament*, which is shed for many for the remission of sins. (²⁹) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

NOTES.

Related also in Mark xiv., 22-25 ; Luke xxii., 18-20.

It is almost impossible also to assign to this event its right place in the Paschal Feast. Luke says it was before the announcement of Judas's intended treachery ; Matthew and Mark put it after that, which is the most likely order.

(²⁶) *Took bread and blessed it, and brake it, and gave it.*—The bread was a round cake of unleavened bread. The *breaking* of it signified

the breaking of Christ's own body on the cross. The *giving* of it to His disciples signified the participation in the benefits of His death by all His people. Hence the act of communion has often been called "the breaking of bread."

This is my body.—By this we are to understand a figure of speech. There was no change in substance. We have various instances of this manner of speech, for example, "The seed is the word;" "The field is the world;" "The reapers are the angels;" "The harvest is the end of the world;" "I am the door;" "I am the vine."

(²⁸) *My blood of the New Testament.*—Rather "new covenant." Typical of this new covenant between God and man, and sealed by the blood of Christ, was the old covenant between God and the Israelites made in Egypt, and ratified when the Paschal lamb was slain.

8. Christ's agony in the Garden of Gethsemane.—
Chap. xxvi., 30, 36-46.

(THURSDAY NIGHT.)

(³⁰) And when they (Christ and His disciples) had sung an hymn, they went out into the mount of Olives. (³⁶) Then cometh Jesus with them unto a place called *Gethsemane*, and saith unto the disciples, Sit ye here, while I go and pray yonder. (³⁷) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. (³⁸) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. (³⁹) And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let *this cup* pass from me: nevertheless, *not as I will, but as thou wilt.* (⁴⁰) And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? (⁴¹) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (⁴²) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I

drink it, thy will be done. (43) And he came and found them asleep again: for their eyes were heavy. (44) And he left them, and went away again, and prayed the third time, saying the same words. (45) Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (46) Rise, let us be going: behold, he is at hand that doth betray me.

NOTES.

Related also in Mark xiv., 26, 32-42; Luke xxii., 30-46; John xviii., 1.

(44) *Gethsemane* (= place of oil-presses).—This was situated on the western slope of the Mount of Olives, overlooking the brook Kidron, which ran through the Valley of Jehoshaphat. John alone mentions that it was a garden.

(45) *Watch with me*.—This is almost the only personal request recorded that Christ ever made.

(46) *This cup*.—An Old Testament image for a man's lot, whether pleasant or bitter. Christ's cup was obviously one of suffering.

Not as I will, but as thou wilt.—This passage clearly demonstrates that Christ possessed a human will as perfect man, distinct from His Divine will as God. The human will shrank from suffering, but in complete subjection to the will of the Father. In the seventh century there was a sect called the Monothelites, who held that Christ had but one will, namely, the Divine. However, this doctrine was condemned in 680 A.D.

9. Christ's Arrest.—Chap. xxvi., 47-56.

(THURSDAY NIGHT, IN THE GARDEN OF GETHSEMANE.)

(47) And while he (Jesus) yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

(48) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

(⁴⁹) And forthwith he came to Jesus, and said, Hail, master; and kissed him. (⁵⁰) And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. (⁵¹) And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest and smote off his ear. (⁵²) Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (⁵³) Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (⁵⁴) But how then shall the scriptures be fulfilled, that thus it must be? (⁵⁵) In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. (⁵⁶) But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

NOTES.

Related also in Mark xiv., 43-52; Luke xxii., 47-53; John xviii., 1-12.

The accounts of the first three Evangelists are almost identical. But from John we have the additional information, that Christ caused a panic among the soldiers; that the name of the servant whose ear was cut off, was *Malchus*; and that the person who committed the act was no other than *Peter*.

Verses 52-54 are peculiar to Matthew.

10. Christ is brought before Caiaphas.—Chap. xxvi., 57-58.

(THURSDAY, ABOUT MIDNIGHT.)

(⁵⁷) And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders

we: e assembled. ⁽⁶⁶⁾ But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

NOTES.

Related also in Mark xiv., 53, 54; Luke xxii., 54, 55; John xviii., 13-24.

The four accounts of this incident do not quite agree as to the person to whom Christ was taken from the garden. Matthew, Mark, and Luke agree in saying that He was taken to Caiaphas; but John says that He was first taken to Annas, who immediately sent Him to Caiaphas. John's order is probably the right one.

11. Peter thrice denies Christ.—Chap. xxvi., 69-75.

(FRIDAY, BEFORE DAYLIGHT.)

⁽⁶⁹⁾ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. ⁽⁷⁰⁾ But he denied before them all, saying, I know not what thou sayest. ⁽⁷¹⁾ And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. ⁽⁷²⁾ And again he denied with an oath, I do not know the man. ⁽⁷³⁾ And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them: for *thy speech bewrayeth thee*. ⁽⁷⁴⁾ Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. ⁽⁷⁵⁾ And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

NOTES.

Related also in Mark xiv., 66-72; Luke xxii., 54-62; John xviii., 25-27. It is instructive to compare the four accounts of this remarkable incident of Peter's denials. The very fact

of these accounts differing in so many points and yet agreeing in the main, furnishes us with the clearest proof of the entire independence of the four Gospels of one another.

First Denial.—This was elicited by a maid. Here all four accounts agree. John gives us the additional information that she was a portress; and Matthew and Luke say that the incident took place by the fire.

Second Denial.—This, according to Matthew, was elicited by another maid; according to Mark by the maid (not "a maid"), i.e., the same who before spoke. According to Luke, another (but a male servant). Notice the answer given by Peter. According to John, several persons—"they said unto him." Matthew and Mark say that it took place in the porch.

Third Denial.—This was caused by an allusion to Peter's Galilean dialect. In this Matthew, Mark, and Luke agree. John relates a different incident, viz., the accusing of Peter by a kinsman of Malchus. Luke adds that this third denial took place "about an hour after."

Mark alone mentions the first crowing.

(73) *Thy speech bewrayeth thee.*—To "bewray" = to betray, to make evident. The Galilean provincialism of speech consisted of an inability to pronounce the gutturals properly, and in a habit of using "t" for "s."

12. The first and informal meeting of the Sanhedrim.—Chap. xxvi., 59-68.

(FRIDAY, BEFORE DAYLIGHT, IN THE HIGH PRIEST'S PALACE.)

(⁵⁹) Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; (⁶⁰) but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, (⁶¹) and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. (⁶²) And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? (⁶³) But Jesus held his peace. And the high priest answered and said unto

him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. ⁽⁶⁴⁾ Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ⁽⁶⁵⁾ Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. ⁽⁶⁶⁾ What think ye? They answered and said, He is guilty of death. ⁽⁶⁷⁾ Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, ⁽⁶⁸⁾ saying, Prophesy unto us, thou Christ, Who is he that smote thee?

NOTES.

Related also in Mark xiv., 55-65; Luke xxii., 63-65.

The four Evangelists record three separate trials or examinations of Christ by *Jewish rulers*, which should be carefully distinguished. They are—

- (i.) Before Annas (John xviii., 19-23).
- (ii.) Before the Sanhedrim, under the presidency of Caiaphas.
This took place at night, and was therefore irregular;
this also is the trial referred to here.
- (iii.) Before the Sanhedrim after daylight, and which is recorded in Luke xxii., 66-71.

This third trial was held in order to confirm that which was passed by the second, and to discuss the best way of putting it into execution.

13. The second and formal meeting of the Sanhedrim. His delivery to Pontius Pilate.—Ch. xxvii., 1-2.

(FRIDAY.)

(¹) When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. (²) And when they had bound him, they led him away, and delivered him to *Pontius Pilate* the governor.

NOTES.

Related also in Mark xv., 1 ; Luke xxii., 66-71.

(*) *Pontius Pilate*.—He was the sixth of the Roman Procurators, or collectors of revenue, of Judæa. He held the office for ten years, and is described as an arbitrary and tyrannical ruler ; however, as will be seen from his trial of Christ, he was not altogether insensible to the claims of mercy and justice. He usually resided at Cæsarea, the Roman capital of Judæa ; but during the great Jewish feasts, he came up to Jerusalem, to guard against tumults which might arise on those occasions. He was ultimately recalled to Rome on a complaint from the Samaritans, and banished to Vienne, in Gaul, where he died by his own hand.

14. The trial before Pontius Pilate.—Chap. xxvii., 11-26.

(FRIDAY, IN THE PRÆTORIUM.)

(¹¹) And Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. (¹²) And when he was accused of the chief priests and elders, he answered nothing. (¹³) Then said Pilate unto him, Hearest thou not how many things they witness against thee ? (¹⁴) And he answered him to never a word ; insomuch that the governor marvelled greatly. (¹⁵) Now at that feast *the governor was wont to release* unto the people a prisoner, whom they would. (¹⁶) And they had then a notable prisoner, called *Barabbas*. (¹⁷) Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? (¹⁸) For he knew that for envy they had delivered him. (¹⁹) When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have

suffered many things this day in a dream because of him. ⁽²⁰⁾ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. ⁽²¹⁾ The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. ⁽²²⁾ Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. ⁽²³⁾ And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. ⁽²⁴⁾ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. ⁽²⁵⁾ Then answered all the people, and said, His blood be on us, and on our children. ⁽²⁶⁾ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

NOTES.

Related also in Mark xv., 2-15; Luke xxiii., 2-7; 13-24; John xviii., 29; xix., 16.

⁽¹⁸⁾ *The governor was wont to release.*—The origin of this custom to release at festival time any prisoners whom the people might select, is unknown. It may have been of Jewish origin, and continued by the Romans as a matter of policy.

⁽¹⁹⁾ *Barabbas.*—Nothing beyond what we read in the Gospels is known of this man. He was a robber and a murderer, and had probably been a leader of one of the many bands of discontented Jews who now and then rebelled against the Roman government.

15. Christ is mocked by the Roman soldiers.—Chap. xxvii., 27-30.

(FRIDAY.)

⁽²⁷⁾ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of

soldiers. ⁽²⁸⁾ And they stripped him, and put on him a scarlet robe. ⁽²⁹⁾ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ⁽³⁰⁾ And they spit upon him, and took the reed, and smote him on the head.

16. Judas repents and hangs himself.—Chap. xxvii., 3-10.

⁽³⁾ Then Judas, which had betrayed him (Jesus), when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ⁽⁴⁾ saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. ⁽⁵⁾ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. ⁽⁶⁾ And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. ⁽⁷⁾ And they took counsel, and bought with them the potter's field, to bury strangers in. ⁽⁸⁾ Wherefore that field was called, The field of blood, unto this day. ⁽⁹⁾ Then was fulfilled that which was *spoken by Jeremy* the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; ⁽¹⁰⁾ and gave them for the potter's field, as the Lord appointed me.

NOTES.

A different account of the end of Judas is found in Acts i., 18. There it is stated:—

- (i.) That Judas bought the field and not the priests.
- (ii.) That "Falling headlong he burst asunder in the midst, and all his bowels gushed out," and on account of this incident, the field was called Aceldama.

The two accounts do not seem actually inconsistent, but it is hard to make them agree. They are usually reconciled by the supposition that Judas, in the attempt to hang himself, fell over the precipitous rocks and was mangled, as stated in Peter's speech.

(*) *Spoken by Jeremy*.—The words here quoted are from Zachariah xi, 13, not from Jeremiah. It is almost impossible to tell how the error arose, though various suggestions have been made.

17. Christ is led to be Crucified.—Chap. xxvii., 31-34.

(ⁿ) And after they had mocked him (Jesus), they took the robe off from him, and put his own raiment on him, and led him away to crucify him. (³²) And as they came out, they found a man of *Cyrene*, Simon by name: him they compelled to bear his cross. (³³) And when they were come unto a place called *Golgotha*, that is to say, a place of a skull, (³⁴) they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

NOTES.

Related also in Mark xv., 20-23; Luke xxiii., 26-33; John xix., 16, 17.

(³²) *Cyrene*.—A city in North-eastern Africa, famous for the beauty of its position. A large colony of Jews had settled there. Simon had doubtless come to Jerusalem for the Passover (Acts ii., 10). Whether he was a believer in Christ or not we cannot say.

(³³) *Golgotha*.—*Golgotha* is the Hebrew word, and Calvary (Luke xxiii., 33) is the Latin word for "a skull." It has been suggested that the place was so named—

- (i.) Because, being a place of execution, skulls were found there; or,
- (ii.) Because, being a bare and rounded hill, it resembled a skull.

Note, however, that it is nowhere stated that the place was a hill at all; even the locality of it is quite doubtful. All we know is that it was outside the city gates.

The expression Mount Calvary is wholly unwarranted.

18. The Crucifixion and Death of Christ.—Chap. xxvii., 35-50.

(FRIDAY, ON CALVARY.)

Crucifixion was a Roman and not a Jewish mode of punishment. It was considered so infamous and disgraceful that it was never inflicted on Roman citizens (nor was the preparatory scourging), but on slaves and the vilest criminals. Crosses varied in shape ; but that on which Christ hung no doubt was the Roman kind. It was only high enough to raise the body two or three feet above the ground. The victim was usually nailed to the cross while it lay flat on the ground.

(³⁵) And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. (³⁶) And sitting down they watched him there ; (³⁷) and set up over his head *his accusation* written, THIS IS JESUS THE KING OF THE JEWS. (³⁸) Then were there two thieves crucified with him, one on the right hand, and another on the left. (³⁹) And they that passed by reviled him, wagging their heads, (⁴⁰) and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. (⁴¹) Likewise also the chief priests mocking him, with the scribes and elders, said, (⁴²) He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. (⁴³) He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. (⁴⁴) *The thieves also*, which were crucified with him, cast the same in his teeth. (⁴⁵) Now from the *sixth* hour there was darkness over all the land *unto the ninth hour*. (⁴⁶) And about the ninth hour *Jesus cried* with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to

say, My God, my God, why hast thou forsaken me? (47) Some of them that stood there, when they heard that, said, This man calleth for Elias. (48) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. (49) The rest said, Let be, let us see whether Elias will come to save him. (50) Jesus, when he had cried again with a loud voice, yielded up the ghost.

NOTES.

Related also in Mark xv., 22-27; Luke xxiii., 33-46; John xix., 18-30.

(47) *His accusation.*—The four Evangelists give this differently, which is a clear proof of the independence of the writers.

Matthew gives it as—"This is Jesus, the King of the Jews."

Mark gives it as—"The King of the Jews."

Luke gives it as—"This is the King of the Jews."

John gives it as—"Jesus of Nazareth, the King of the Jews."

Note that all four have "the King of the Jews," which was the cause of Pilate condemning Him.

(44) *The thieves also.*—Luke says that only one did so. This is variously explained. Some think that both the men joined in the railing at first, and that then one repented: others that *Matthew* and *Mark* use the plural in a general way, and that only one really reviled Jesus. The latter certainly seems the most natural interpretation. These would probably be of the same band as Barabbas.

(45) *Sixth . . . unto the ninth hour.*—From 12 to 3 p.m. It is impossible to explain the origin of this darkness. It could not have been an eclipse, for the Passover moon was then at the full. It must therefore have been some supernatural derangement of the terrestrial atmosphere.

(46) *Jesus cried.*—The order of Christ's seven sayings on the Cross are as follows:—

- (1) Father, forgive them, &c. (*Luke*).
- (2) To-day thou shalt be with Me in Paradise (*Luke*).
- (3) Woman, behold thy son. Behold thy mother (*John*).
- (4) Eloi, Eloi, lama sabachthani (*Matthew and Mark*).
- (5) I thirst (*John*).

(6) It is finished (*John*).

(7) Father ! into Thy hands I commend My spirit (*Luke*).

Notice, the first three had reference to others—

(a) a prayer for His enemies,

(b) a promise to the repentant sinner,

(c) a last word to two whom He loved.

The next two describe His own sufferings—

(a) mental anguish,

(b) bodily pain.

The last two refer to the triumphant close of His mission, and the rendering of His Spirit to His Father's care.

It will, therefore, be seen that Matthew and Mark mention only one of the seven sayings, the remaining six being found, three in Luke and three in John.

19. The events that followed the Crucifixion.— Chap. xxvii., 51-56.

(FRIDAY.)

(⁵¹) And, behold, the *vail of the temple* was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; (⁵²) and the graves were opened ; and many bodies of the saints which slept arose, (⁵³) and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (⁵⁴) Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God. (⁵⁵) And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him : (⁵⁶) among which was *Mary Magdalene*, and *Mary the mother of James and Josès*, and the mother of Zebedee's children.

NOTES.

(⁴⁵) *Vail of the temple*.—The inner veil which screened off the Holy of Holies from the Holy Place. This rending of the veil would imply that

the Mosaic dispensation was virtually at an end, and that the distinction between Jew and Gentile terminated through that oblation which had just been offered.

(⁵⁶) *Mary Magdalene*.—She was so called because she was a native of Magdala, on the Lake of Gennesaret. Mentioned here for the first time by Matthew. This was the one out of whom Christ cast seven demons.

Mary the mother of James and Josee.—That is "Mary the wife of Cleophas." (John xix., 25.) Cleophas or Clopas, being the same name, under another form, as Alphæus, the father of James the Less. She was the sister of Mary, the mother of Christ; and therefore James and Josee would be His cousins.

The mother of Zebedee's children.—That is "Salome."

20. Christ's burial.—Chap. xxvii., 57-66.

(FRIDAY.) .

(⁵⁷) When the even was come, there came a rich man of *Arimathæa*, named *Joseph*, who also himself was Jesus' disciple: (⁵⁸) he went to Pilate, and *begged the body of Jesus*. Then Pilate commanded the body to be delivered. (⁵⁹) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (⁶⁰) and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. (⁶¹) And there was Mary Magdalene, and *the other Mary*, sitting over against the sepulchre. (⁶²) Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, (⁶³) saying, *Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.* (⁶⁴) Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than

the first. ⁽⁶⁵⁾ Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. ⁽⁶⁶⁾ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

NOTES.

Related also in Mark xv., 42-47 ; Luke xxiii., 50-56 ; John xix., 38-42.

From John we have the additional information that *Nicodemus*, another member of the Sanhedrim, assisted Joseph in this labour of love ; also that Joseph was a secret disciple of Christ.

⁽⁶⁷⁾ *Arimathæa*.—Either Rama of the tribe of Benjamin, or Ramathaim on Mount Ephraim, the birth place of Samuel (1 Sam. i., 1.) Probably the latter ; as in the Septuagint the place is called "*Aramathaim*."

Joseph.—There is an old but groundless legend that it was he who built the first Christian Church in England at Glastonbury.

⁽⁶⁸⁾ *Begged the body of Jesus*.—It was contrary to the Roman law to remove the bodies of those crucified from the cross. They were left there until their bodies had mouldered away under the action of sun and rain, or had been devoured by birds of prey. However, in Judæa the Romans allowed the Mosaic regulation to be observed (Deut. xxi., 22-23), and despatched the victims, by breaking their legs or otherwise, before sunset, and buried them on the spot. The force of the word *craved* may be easily understood, when we remember that it was contrary to custom for any of the friends of the crucified to take the body and give him an honourable burial. Crucifixion was considered a most ignominious death.

⁽⁶¹⁾ *The other Mary*.—That is "The wife of Cleophas."

⁽⁶³⁾ *Sir, we remember*.—From these words it is clear that the priests and Pharisees understood the true meaning of Christ's words, "Destroy this temple, and after three days I will raise it up."

LESSON XII.

FROM CHRIST'S RESURRECTION TO HIS ASCENSION,
WHICH IS A PERIOD OF FORTY DAYS.

1. The Resurrection.—Chap. xxviii., 1-8.

(EASTER SUNDAY.)

(¹) In the end of the sabbath, *as it began to dawn toward the first day of the week*, came Mary Magdalene and the other Mary to see the sepulchre. (²) And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (³) His countenance was like lightning, and his raiment white as snow : (⁴) and for fear of him the keepers did shake, and became as dead men. (⁵) And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. (⁶) He is not here : for he is risen, as he said. Come, see the place where the Lord lay. (⁷) And go quickly, and tell his disciples that he is risen from the dead ; and, behold, *he goeth before you into Galilee* ; there shall ye see him : lo, I have told you. (⁸) And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

NOTES.

Related also in Mark xvi., 1-8 ; Luke xxiv., 1-12 ; John xx., 1-18.

The discrepancies in the four accounts of this momentous event may be easily explained by the agitation of those who witnessed the scene. To the women named here Mark adds Salome, Luke alone mentions Joanna, and John only mentions Mary Magdalene.

(¹) *As it began to dawn*.—Mark says "When the Sabbath was past," and Luke "Very early in the morning." Matthew and Luke therefore

agree in the main, and the order of facts would be somewhat as follows :—

1. Mary Magdalene and Mary the mother of Joses watched the burial just before the Sabbath began on the evening of the Crucifixion.
2. They stayed at home during the twenty-four hours of the Sabbath.
3. On the evening of that day (the Sabbath rest being over) they brought spices for the embalmment, knowing in what a hurried way their Lord had been buried.
4. At earliest dawn, say about 4 a.m., they set out to make their way to the sepulchre, and they reached it when the sun had risen.

The first day of the week.—The world's first Easter Day. Notice, that on account of the Resurrection of Christ having taken place on the first day of the week, a change has been made in the keeping of the Sabbath day. Up to that time it was kept on the seventh day of the week. Now it is observed on the first day.

According to the Jewish mode of reckoning time this would be the third day from the day of crucifixion, and therefore the type of Jonah's deliverance from the deep is accomplished.

(7) *He goeth before you into Galilee.*—These are but a repetition of Christ's own words to the Apostles, whilst on their way to the Mount of Olives and the Garden of Gethsemane.—(See chap. xxvi., 82.)

THE APPEARANCES OF CHRIST AFTER HIS RESURRECTION.

There are ten appearances of Christ after the Resurrection. *On the Resurrection-day* we have :—

- (1) To Mary Magdalene alone (Mark xvi., 9 ; John xx., 1-18).
- (2) To Mary Magdalene, the other Mary, and perhaps other women* (Matthew xxviii., 9, 10).
- (3) To Peter (Luke xxiv., 34 ; 1 Cor. xv., 5).
- (4) To the two disciples on the way to Emmaus (Mark xvi., 12 ; Luke xxiv., 13-32).
- (5) To the ten Apostles (Thomas being absent) and others (Luke xxiv., 36-43 ; John xx., 19-23 ; Mark xvi., 14).

After the Resurrection-day :—

- (6) To the eleven Apostles (at Jerusalem), when Thomas' incredulity was removed (Mark xvi., 15-18 ; John xx., 26-29).
- (7) To the seven disciples at the Sea of Galilee (John xxi., 1-24).
- (8) To the eleven disciples on a hill in Galilee (Matthew xxviii., 16).—See Notes.
- (9) To James, His brother (1 Cor. xv., 7).
- (10) Before the Ascension (Luke xxiv., 50-51 ; Acts i., 6-9).

2. Christ appears to Mary Magdalene and the other Mary.—Chap. xxviii., 9-10.

(⁹) And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. (¹⁰) Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

3. The Roman Guards are bribed.—Ch. xxviii., 11-15.

(¹¹) Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. (¹²) And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, (¹³) saying, *Say ye, His disciples came by night,* and stole him away while we slept. (¹⁴) And if this comes to the governor's ears, we will persuade him, and secure you. (¹⁵) So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

NOTES.

(¹³) *Say ye, His disciples came by night.*—This story, put by the chief priests into the mouth of the soldiers, is a strange instance of the absurdity into which reckless wickedness may be led. Observe how unlikely it was that the timid disciples should attempt anything of the

kind, when they knew how well guarded the sepulchre was. A Roman guard found sleeping whilst on duty was worthy of death. And therefore, with such strict discipline, was it likely that *any* of these soldiers should fall asleep? Again, granting that they did sleep, how were they able to know who took Christ's body away? However, in all the dealings of the chief priests, every step serves but to show the depth of their malice, and their determination to crush out any belief that the people might have in Christ as the coming Messiah.

4. Christ appears to the Eleven.—Ch. xxviii., 16-17

(IN GALILEE.)

(¹⁶) *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.* (¹⁷) *And when they saw him, they worshipped him : but some doubted.*

NOTES.

(¹⁶) *Then the eleven disciples.*—As Matthew relates only one appearance on the Resurrection-day, so he only relates this one appearance during the great forty days. Where in Galilee this meeting took place is uncertain, but it is generally supposed to be near Capernaum.

(¹⁷) *When they saw him.*—It is generally considered that there were others present on this occasion besides the disciples. In all probability this appearance is the same as that recorded in 1 Cor. xv., 6 ; where it is stated that Christ appeared to "above five hundred brethren at once."

5. Christ's last charge to the Apostles.—Chap. xxviii., 18-20.

(¹⁸) And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (¹⁹) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (²⁰) teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. *Amen.*

NOTES.

Amen.—This word ends each of the four Gospels, being a solemn confirmation of the truth of the record. It means "Truly so it is."

LESSON XIII.

*ADDITIONAL NOTES.***1. Passages in the Old Testament quoted or referred to in this Gospel.****MATTHEW—**

- i., 23—"Behold, a virgin shall be with child." Isa. vii., 14.
- ii., 6—"And thou, Bethlehem." Mic. v., 2.
- ii., 15—"Out of Egypt have I called my Son." Hos. xi., 1.
- ii., 18—"In Rama was a voice heard." Jer. xxxi., 15.
- iii., 3—"Voice of one crying in the wilderness." Isa. xl., 3.
- iv., 4—"Man shall not live by bread alone." Deut. viii., 3.
- iv., 6—"He shall give his angels charge." Ps. xci., 11.
- iv., 7—"Thou shalt not tempt the Lord thy God." Deut. vi., 16.
- iv., 10—"Thou shalt worship God . . . only." Ex. xx., 3.
- iv., 16—"The people which sat in darkness." Isa. ix., 1-2.
- v., 5—"The meek shall inherit the earth." Ps. xxxvii., 11.
- v., 21—"Thou shalt not kill." Deut. v., 17.
- v., 27—"Thou shalt not commit adultery." Deut. v., 18.
- v., 31—"A writing of divorcement." Deut. xxiv., 1.
- v., 33—"Thou shalt not forswear thyself." Num. xxx., 2.
- v., 38—"An eye for an eye." Deut. xix., 21.
- v., 43—"Love thy neighbour." Lev. xix., 18.
- v., 48—"Be ye therefore perfect." Gen. xvii., 1.
- vii., 23—"Depart from me, ye that work iniquity." Ps. vi., 8.
- viii., 4—"Shew thyself to the priest." Lev. xiv., 3.
- viii., 17—"Himself took our infirmities." Isa. liii., 4.
- ix., 13—"Will have mercy" (see also chap. xii., 7). Hos. vi., 6.
- x., 35—"I am come to set a man at variance." Mic., vii., 6.
- xi., 5—"The blind receive their sight." Isa. xxix., 18.
- xi., 10—"Behold, I send my messenger." Mal. iii., 1.
- xi., 14—"This is Elias which was for to come." Mal. iv., 5.
- xii., 3—"Have ye not read what David did." 1 Sam. xxi., 6.

MATTHEW—

- xii, 5—"Priests . . profane . . Sabbath . blameless." Num xxviii, 9.
- xii, 18—"My servant whom I have chosen." Isa. xlii, 1.
- xii, 40—"Jonas was three days in the whale's belly." Jonah i, 17.
- xii, 42—"Queen of south shall rise up in judgment." 1 Kings x, 1.
- xiii, 14—"Ye shall hear . . and not understand." Isa. vi, 9.
- xiii, 35—"I will open my mouth in parables." Ps. lxxviii, 2.
- xv, 4—"Honour thy father and mother." Ex. xx, 12.
- xv, 4—"He that curseth father or mother." Ex. xxi, 17.
- xv, 8—"This people draweth nigh unto me . . . lips." Isaiah xxix, 18.
- xv, 9—"Teaching for doctrines . . . commandments of men." Isa. xxix, 18.
- xvi, 4—"The sign of the prophet Jonas." Jonah i, 17.
- xvii, 10—"Elias must first come." Mal. iv, 5.
- xviii, 15—"If thy brother shall trespass . . . tell him alone." Lev. xix, 17.
- xviii, 16—"Mouth of two or three witnesses." Deut. xix, 15.
- xix, 4—"Made them male and female." Gen. i, 27.
- xix, 5—"They twain shall be one flesh." Gen. ii, 24.
- xix, 7—"A writing of divorcement." Deut. xxiv, 1.
- xix, 18—"Thou shalt do no murder." Ex. xx, 13.
- xix, 19—"Love thy neighbour as thyself." Lev. xix, 18.
- xix, 26—"With God all things are possible." Jer. xxxii, 17.
- xxi, 5—"Behold, thy king cometh." Zech. ix, 9.
- xxi, 9—"Blessed is he that cometh in the name of the Lord." Ps. cxviii, 26.
- xxi, 13—"My house shall be called house of prayer." Isa. lvi, 7.
- xxi, 13—"But ye have made it a den of thieves." Jer. vii, 11.
- xxi, 16—"Out of the mouths of babes." Ps. viii, 2.
- xxi, 33—"Vineyard. Parable of"—a parallel. Isa. v, 1.
- xxi, 42—"Stone which the builders rejected." Ps. cxviii, 22.
- xxi, 44—"Shall fall on this stone shall be broken." Isa. viii, 15, and Zech. xii, 3.
- xxi, 44—"Will grind him to powder." Dan. ii, 45.
- xxii, 24—"And raise up seed unto his brother." Deut. xxv, 5.
- xxii, 32—"I am the God of Abraham." Ex. iii, 6.

MATTHEW—

- xxii., 37—"Thou shalt love the Lord thy God." Deut. vi., 5.
 xxii., 39—"And thy neighbour as thyself." Lev. xix., 18.
 xxii., 44—"The Lord said unto my Lord." Ps. cx., 1.
 xxiii., 35—"From the blood of righteous Abel." Gen. iv., 8.
 xxiii., 35—"To the blood of Zacharias." 2 Chr. xxiv., 20.
 xxiii., 38—"Your house is left unto you desolate." Ps. lxxix., 25;
 Jer. xii., 7, and xxii., 5.
 xxiii., 39—"Blessed is he that cometh." Ps. cxviii., 26.
 xxiv., 15—"Abomination of desolation spoken of by Daniel." Dan.
 ix., 27, and xii., 11.
 xxiv., 28—"Where the carcase is, there will the eagles be." Job.
 xxxix., 30.
 xxiv., 29—"Shall the sun be darkened." Isa. xlii., 10, &c.
 xxiv., 35—"Heaven and earth shall pass away." Isa. li., 6.
 xxiv., 37—"But as the days of Noe were." Gen. vi., 13.
 xxv., 32—"Divideth his sheep from the goats." Ezek. xxxiv., 17.
 xxv., 41—"Depart from me, ye cursed." Ps. vi., 8.
 xxvi., 24—"Son of Man goeth as it is written." Ps. xxii.
 xxvi., 31—"I will smite the shepherd." Zech. xiii., 7.
 xxvi., 60—"At last came two false witnesses." Ps. xxxv., 11.
 xxvi., 67—"Then did they spit in his face." Isa. l., 6.
 xxvii., 9—"They took the thirty pieces of silver." Zech. xi., 12.
 xxvii., 9—"They parted my garments." Ps. xxii., 18.
 xxvii., 35—"He trusted in God." Ps. xxii., 8.
 xxvii., 46—"My God, why hast thou forsaken me." Ps. xxii., 1.
 xxviii., 18—"All power is given unto me." Dan. vii., 14.

2. The Miracles of Christ.

There is so much to be said on the subject of Miracles, that it would be useless at this stage of our progress to enter into a full discussion of all the questions connected with them. We shall therefore content ourselves with noticing only their chief characteristics.

The word *miracle* (=the Latin *miraculum*, i.e., wonder or marvel) expresses but one aspect of these works. In the Greek version of our New Testament we find four different words used to describe them:—

1. They are called *wonders*, the Greek *terata* (= *repara*). This word never occurs alone, but always in conjunction with other names, *e.g.*, signs and wonders (Mark xiii., 22). By this name the effect of astonishment which the miracle produces on the mind of the beholder is transferred to the work itself, and therefore fails to express the inner signification of the act.
2. They are most frequently called *signs*, the Greek *σημεία* (= *σημεία*). See Mark xvi., 17; xvi., 20. This again does not express the full signification of a miracle. It simply expresses that the act is a token of the presence and working of God. We may also notice that a sign is not necessarily a miracle, not being always an extraordinary manifestation of God's presence; *e.g.*, the sign given by the angels (Luke ii., 12) was no miracle.
3. They are called *powers*, the Greek "*dunamis*" (*δυνάμεις*). Here again we have the cause giving the name to the effect. This word occurs four times in Mark's Gospel, v., 30; vi., 2, 14; ix., 39.
4. They are called *works*, the Greek *erga* (*εργα*). John's favourite word, implying that such works as these were natural to Christ, in whom dwelt all the fulness of God.

Christ's miracles are a necessary part of the Christian faith, partly because they are inseparably connected with the Gospel history, and partly for their intrinsic value. They are of value to us—

1. Because it was necessary that one who claimed to be the Son of God should give some proofs of His mission.
2. Because they do not merely show the power of Christ and attest His mission, but have in themselves a deep significance, and convey precious lessons concerning Christ's spiritual work.

Our Lord Himself sometimes appealed to His miracles as proofs of His mission from God (Matt. xi., 4, 5; John v., 36; xv., 24), but His Apostles rested their arguments on the one great miracle of His Resurrection. We may divide the miracles into four classes. (1) Miracles on nature. (2) Miracles on man. (3) Miracles on the spirit world. (4) Miracles on death.

The miracles, as recorded by Matthew, may be arranged as follows :—

(i.) **NATURE.**

- (1) The stilling of the storm (Sea of Galilee).
- (2) The feeding of the 5,000 with five loaves and two fishes.
- (3) The feeding of the 4,000 with seven loaves and a few little fishes.
- (4) **The providing of the tribute money*** (Capernaum).
- (5) The cursing of the fig-tree (Mount of Olives).

(ii.) **MAN.**—The healing of—

- (1) Peter's mother-in-law (Capernaum).
- (2) A leper (Capernaum).
- (3) A paralytic (Capernaum).
- (4) The man with a withered hand (Galilee).
- (5) The centurion's palsied servant (Capernaum).
- (6) The woman with an issue of blood (Capernaum).
- (7) **The two blind men*** (Capernaum).
- (8) The Syro-Phœnician's daughter (neighbourhood of Tyre).
- (9) The two blind men (Jericho).

(iii.) **THE SPIRIT WORLD.**—The healing of—

- (1) The blind and dumb demoniac (Galilee).
- (2) The Gadarene demoniacs (Country of the Gergesenes).
- (3) **A dumb man possessed with a devil*** (Capernaum).
- (4) The lunatic child (near Cæsarea Philippi).

(iv.) **DEATH.**—The raising of Jairus' daughter (Capernaum).

3. The Parables of Christ.

One of the most marked characteristics of Christ's teaching is His constant use of Parables. It is true that figurative language was frequently used by the prophets and the Apostles, but none of them were accustomed to use parables, strictly so called. Our Lord Himself gives us the reason why He taught so much through parables. They are—

1. Because he wished to distinguish between His true disciples and the idle crowds who followed Him, and to reveal the mysteries of His kingdom to His disciples only. (Matt. xiii, 11-13.)

* Recorded only by Matthew.

2. Because it makes new and strange things easier to understand if things which are old and familiar are used to illustrate them. (Matt. xiii., 52.)

Other reasons might also be given, but the two given by Christ Himself are deemed sufficient.

It is impossible to give any definite rule for their right interpretation. Particulars are often given merely to fill up the story. These must not always be pressed as to their spiritual meaning; by so doing, great theological controversies have taken place with regard to several of the parables. The best method of study is to ascertain the *chief aim* of the parable, which is generally plain if we only study the context on which it stands, and the conversation which leads up to the parable. Sometimes Christ Himself points out the chief lesson at the end.

The word "parable."—This has been used in the New Testament to describe various kinds of illustrative teaching; *e.g.*, *pithy proverbial sayings*, "Blind leaders of the blind," Matt. xv., 14; Physician, heal thyself," Luke iv., 28; *brief passing illustrations*, as in Matt. xxiv., 32. But the word *parable*, as applied to the narratives employed by Christ to convey certain spiritual truths, has a character of its own, and may be distinguished—

1. From the *fable* by the more natural and possible character of its incidents, and by its higher spiritual purpose. Jotham's story of the Trees Choosing a King (Judges ix. 8-15) is a *fable*, but Nathan's story of the Poor Man and his Pet Lamb (2 Sam. xii., 1-4) is a *parable*.
2. From the *myth* by its truthfulness. In the myth there is an unconscious blending of the deeper meaning with the outward symbol. In the parable they are separate.
3. From the *proverb* by its more expanded narrative form. The *proverb* is often a concentrated *parable*. For instance, the proverb, "If the blind lead the blind, both shall fall into the ditch," might be extended with ease into a parable.
4. From the *allegory*, by being complete in itself, whereas in the allegory the symbols and the things symbolised are mingled together. "Behold the Lamb of God," is an *allegorical* expression, but "He is brought as a lamb to the slaughter," a parabolical.

We may divide the Parables into three groups :—

1. Those which have for their subject the Kingdom of Heaven in its nature and progress.
2. Those drawn from the life of men rather than the world of nature.
3. The prophetic parables.

Parables recorded by Matthew.

- (1) The sower (Capernaum).
- (2) The mustard seed (Capernaum).
- (3) The leaven (Capernaum).
- (4) **The tares*** (From a boat on the Sea of Galilee).
- (5) **The hidden treasure*** (From a boat on the Sea of Galilee).
- (6) **Pearl of great price*** (From a boat on the Sea of Galilee).
- (7) **The drag net*** (From a boat on the Sea of Galilee).
- (8) The new cloth, old garment (Galilee).
- (9) New wine, old bottles (Galilee).
- (10) **The unmerciful servant*** (Capernaum).
- (11) Lost sheep (Peræa).
- (12) **The labourers in the vineyard*** (Jerusalem, in the Temple).
- (13) **The two sons*** (Jerusalem, in the Temple).
- (14) The wicked husbandmen (Jerusalem, in the Temple).
- (15) **The marriage of the king's son*** (Jerusalem, in the Temple).
- (16) The sprouting fig-tree (Mount of Olives).
- (17) **The ten virgins*** (Mount of Olives).
- (18) **The talents*** (Mount of Olives).

4. Events recorded only by Matthew.

- (i.) The appearance of the angel to Joseph.
- (ii.) Visit of the Magi.
- (iii.) Flight to Egypt and Herod's cruelty.
- (iv.) The upbraiding by Jesus of the inhabitants of Chorazin, Bethsaida, and Capernaum, for their unbelief.
- (v.) The bribing of the Roman guard.

* Recorded only by Matthew.

EXAMINATION QUESTIONS.

LESSON I.

1. What references are there to Matthew in his own Gospel ?
 2. Do we know anything of Matthew's parentage ?
 3. What other name had he ? How are the two names generally distinguished ?
 4. What was Matthew's occupation before he was called to be an Apostle ?
 5. Describe Matthew's character.
 6. When, where, for whom, and in what language was Matthew's Gospel written ? What reason is suggested for the existence both of a Hebrew and Greek version of the affair ?
 7. To what class of publicans did Matthew belong ?
 8. Compare Matthew's style with that of Luke.
 9. Name the chief divisions of Palestine, also a mountain and town in each of them.
 10. How was Palestine governed just before Christ's birth ? Name the governor of Judæa.
 11. In what does Matthew's order of Christ's genealogy differ from that of Luke ? Why should these two Evangelists have adopted a different order ?
 12. Name the sons of Herod the Great mentioned in the Gospel.
 13. Draw a map of Palestine, inserting the following districts and places : Samaria, Peræa, Jerusalem, Nazareth, Capernaum, Jericho Mount Hermon, Bethlehem.
 14. Name the districts ruled over by Pontius Pilate.
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LESSON II

1. Quote the angel's message to Joseph with regard to Mary his espoused wife.
2. What is the meaning of "Jesus," "Christ," "Emmanuel ?"

3. "Mary was espoused to Joseph." Explain the word "espoused."
4. What prophecy was fulfilled in Christ's miraculous birth?
5. Who were the "Magi?" Why did they go to Jerusalem?
6. What is the old and modern name of Bethlehem? How far was it from Jerusalem? And why was it called Bethlehem Judæa?
7. What effect had the Magi's mission upon Herod the Great?
8. What answer did the chief priests and scribes give to Herod when he inquired of them as to Christ's birthplace?
9. What are we to understand by the chief priests and scribes?
10. What request did Herod make of the Magi before they departed for Bethlehem?
11. Did the Magi see Herod afterwards? How were they warned of his evil intentions?
12. How did Mary and Joseph get to know that Herod intended to do away if he could with their child?
13. Where did they seek refuge, and how long did they remain there?
14. "Out of Egypt have I called my son." Who was the prophet?
15. The Magi having returned to their own country without giving Herod any information with regard to the child Jesus, what expedient did Herod employ in order to carry out his evil designs?
16. Give the exact situation of Egypt, Galilee, Rama, and Nazareth.
17. Who succeeded Herod the Great? State what you know of him.
18. When Joseph and Mary returned from Egypt, where did they go and dwell?
19. "He shall be called a Nazarene." Account for the expression.
20. When, by whom, and to whom were the following words spoken?—
 - (i.) "We have seen his star in the east."
 - (ii.) "For Herod will seek the young child to destroy him."
 - (iii.) "For they are dead which sought the young child's life."

LESSON III.

1. Who was John the Baptist, and where did he first preach? What relation was he to Christ?
2. Give the substance of his preaching.

3. Describe John the Baptist's manner of living.
4. Give Isaiah's words concerning John the Baptist.
5. What are we to understand by the wilderness of Judæa?
6. What allusion is made to John's fare and raiment?
7. Who were the Pharisees and Sadducees? Quote John's address to them at this time.
8. State the comparison that John drew between himself and Christ.
9. What opinions are held with regard to the place at which John baptized Jesus?
10. State an important incident which happened at Christ's baptism.
11. What remarkable words were uttered at His baptism? On what other occasion were similar words spoken?
12. What opinions are held with regard to the seeing of the Holy Ghost and hearing of the Divine Voice?
13. State the general opinion with regard to the locality of the Temptation.
14. Describe briefly the nature of the three Temptations.
15. How does Matthew's order differ from that of Luke?
16. From what part of the Old Testament did Christ quote when replying to Satan's suggestions?
17. What do you understand by the "pinnacle of the Temple?"
18. What event gave rise to Christ's immediate return to Galilee?
19. Where was John imprisoned?
20. What were the key notes of Christ's preaching?
21. Describe the exact situation of Capernaum, Nazareth, the tribes of Zabulon and Naphthalim.
22. What part is generally understood by "Galilee of the Gentiles?" And why was it so called?
23. Name the first four disciples.
24. What relative of Peter did Christ cure of a fever? Where is Peter supposed to have lived?
25. What was the synagogue? And explain the term Decapolis.
26. What were the Mosaic enactments with regard to leprosy? Mention instances of lepers in the Old Testament.
27. Which was Christ's "own city?"
28. Who accused Christ of blasphemy when he cured the paralytic at Capernaum?

29. Give the substance of Christ's answer to them.
30. What was Matthew doing when he was called to be an Apostle?
31. When, to whom, and by whom were the following words spoken?
- (i.) "Son, be of good cheer."
 - (ii.) "God is able of these stones to raise up children unto Abraham."
 - (iii.) "Suffer it to be so now."
 - (iv.) "I will make you fishers of men."
 - (v.) "Show thyself to the priest, and offer the gift that Moses commanded."
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LESSON IV.

1. What incidents gave rise to Christ's discourse on the observance of the Sabbath day?
2. Explain the term "shewbread."
3. When Jesus withdrew from the persecutions of the Pharisees and healed the multitude that followed him, what prophecy of Isaiah did He fulfil?
4. Explain the terms "bruised reed," and "smoking flax" as applied by Christ?
5. Name the twelve Apostles as given by Matthew. State the difference between an "apostle" and a "disciple."
6. What does "Iscaiot" mean?
7. Does the Sermon on the Mount as related by Matthew agree with the Sermon in the Plain recorded by Luke? Give reasons.
8. What illustration did Christ employ in order to set forth the responsibility (i.) of the Apostles, (ii.) of Christians generally?
9. Explain the term "Raca," and state in what connection it is used.
10. State the substance of Christ's teaching on almsgiving and fasting.
11. In what does Matthew's version of the Lord's Prayer differ from that of Luke?
12. Quote Christ's caution against rash judgment.

13. Show that neither gifts nor miracles will avail the workers of iniquity at the day of judgment.

14. By means of what illustration did Christ distinguish His true and false followers?

15. How did the centurion shew his faith in Christ? Explain carefully his whole argument.

16. Quote John the Baptist's message to Christ. Also give Christ's reply.

17. Where was John the Baptist at this time?

18. What illustration did Christ employ to set forth to the people the boldness of John the Baptist's character?

19. What Old Testament prophet did the Baptist resemble? Discuss the meaning of the word "prophet."

20. In what terms did Christ illustrate the perverseness of the people concerning both Himself and John the Baptist?

21. Show by means of a sketch map the position of Bethsaida Chorazin, Tyre, Sidon, Capernaum.

22. Quote Christ's denunciation against Capernaum. In what manner might we understand that this town had been "exalted unto heaven?"

23. Quote Christ's reply to the Pharisees when they accused him of casting out devils by Beelzebub.

24. Who was Beelzebub?

25. What sin shall not be forgiven?

26. In what act had the Pharisees nearly committed blasphemy against the Holy Ghost?

27. When the Pharisees asked for a sign, to what three events in Old Testament history did Christ refer them?

28. By means of what illustration did Christ set forth the wickedness and depravity of the Jewish nation at that time?

29. Who did Christ say were His real relatives? Give your answer in Bible words.

30. When, by whom, to whom, and with what meaning were the following words spoken;

(i.) "For the Son of Man is Lord even of the Sabbath"

(ii.) "Do not even the publicans the same?"

LESSON V.

1. Define the word "parable."
2. What reason did Christ give for teaching by parables?
3. Which is the first parable recorded by Matthew, and where is it supposed that it was spoken?
4. Give the Biblical meaning of the word "mystery."
5. Explain the several terms used in the Parable of the Sower.
6. What is the lesson taught in the Parable of the Tares?
7. Distinguish between the Parable of the Mustard Seed and that of the Leaven.
8. "Without a Parable spake he not unto them." Quote the prophecy which Christ fulfilled by doing this.
9. Of which of the parables did the disciples apply for an explanation?
10. "Who hath ears to hear let him hear." In connection with which of the seven parables did Christ use this expression?
11. "The field is the world." What difficulty is there in explaining these words?
12. In what does the Parable of the Hidden Treasure differ from that of the Pearl of Great Price?
13. How does the parable of the Net differ from that of the Tares?
14. It has been said that the Parable of the Net fitly closes the series of seven parables as recorded by Matthew. Prove this.
15. "Let the dead bury their dead." What gave occasion for these words? Explain fully.
16. What special title does Christ usually apply to Himself?
17. What special difference was there to be noticed in the calm which Christ caused and the calm after storms on ordinary occasions?
18. State what occurred in the country of the Gergesenes.
19. "There met Him two possessed with devils." How do Mark and Luke differ from Matthew in their account of this?
20. Where is the country of the Gergesenes situated? And show by means of a sketch map the spot where the incident is supposed to have taken place.
21. What was Christ's teaching on fasting? What illustrations did He employ to explain His meaning? Explain the terms employed in each illustration.
22. Who was Jairus? What happened at his house?

23. What kind of a reception did Christ get at Nazareth?
24. Name Christ's brethren.
25. When, by and to whom, and with what meaning were the following words spoken?
 - (i.) "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."
 - (ii.) "I will have mercy and not sacrifice."
 - (iii.) "It was never so seen in Israel."

LESSON VI.

1. How would you divide and subdivide Christ's charge to His Apostles?
2. Who were the Samaritans?
3. What were Christ's instructions to His Apostles concerning their mode of procedure during their mission?
4. What consolation did Christ give to His Apostles with regard to the persecutions they were about to endure?
5. Give the substance of Christ's assurance to His Apostles that He would be immediately concerned in the reception which was given them.
6. What was Christ's teaching upon the following words?
 - (i.) "The harvest truly is plenteous, but the labourers are few."
 - (ii.) "Be ye therefore wise as serpents and harmless as doves."
 - (iii.) "A man's foes shall be they of his own household."
7. "Ye shall be brought before governors and kings for my sake." Give instances of this.
8. Whom did Herod Antipas say that Christ was?
9. What is the meaning of the word Tetrarch?
10. John the Baptist was beheaded. Relate how this came to pass.
11. Where was John the Baptist imprisoned?
12. "His brother Philip's wife." Who was this Philip?
13. Where did the miracle of feeding the 5,000 take place?
14. What fragments remained after all had been satisfied?
15. Mention any miracles of the Old Testament which resemble this one.
16. Mark on a sketch map of the Sea of Galilee the position of the two places called Bethsaida.

17. How did the Jews originally divide the night ?
 18. "O thou of little faith, wherefore didst thou doubt?" What was the occasion on which these words were spoken ?
 19. Where is the land of Gennesaret ?
 20. What objections did the Scribes and Pharisees raise against Christ's disciples ? Quote the substance of Christ's reply to them.
 21. Explain the phrase "tradition of the elders."
 22. What Jewish tradition did Christ reprove when referring to the Corban ?
 23. "Every plant which my heavenly Father hath not planted shall be rooted up." What lesson are we taught from these words ?
 24. Explain with reference to the context :—
 - (i.) "Are ye also yet without understanding ?"
 - (ii.) "It is I ; be not afraid."
 - (iii.) "The disciple is not above his master."
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LESSON VII.

1. Where were Tyre and Sidon situated ? What do you know of the places ?
2. Quote and explain Christ's saying to the woman of Canaan.
3. Who are meant by "children" and "dogs" respectively.
4. Where did the feeding of the 4,000 take place ? Compare this miracle with that of the 5,000.
5. Give the situation of Magdala. Quote Christ's reply to the request made of Him at this place.
6. Explain the phrase "Leaven of the Pharisees and of the Sadducees."
7. What view did the disciples take of Christ's discourse on the leaven of the Pharisees, &c.
8. What is the position of Cæsarea Philippi with regard to Bethsaida Julias ? Why was this Cæsarea so called ?
9. Whom did men say that Christ was ?
10. "Thou art Peter, and upon this rock I will build my church." Explain this passage.
11. What do you understand by the prefix "Bar" ?

12. Define the word church.
13. Of what three classes of people did the Sanhedrim consist?
14. "Get thee behind me, Satan." On what occasion were those words spoken?
15. State the difference in the accounts of the Transfiguration, as given by Matthew, Mark, and Luke.
16. Where is the Transfiguration supposed to have taken place? Give reasons.
17. Who of the Old Testament heroes appeared at the time? State what you know of each.
18. "Elias is come already." Who was meant by this Elias?
19. "Howbeit this kind goeth not out but by prayer and fasting." What gave occasion for these words?
20. What "tribute money" did they demand of Christ when at Capernaum, and how did he provide it?
21. Illustrate by means of a quotation the change in meaning which has taken place in the word "prevent."
22. How did Christ show that in reality He ought to be exempted from that tribute?
23. What was Christ's teaching with regard to true greatness in His kingdom? How did He illustrate His meaning to the disciples?
24. Relate the parable by which Christ illustrated His care for His people.
25. On what words is the doctrine of guardian angels founded?
26. By means of what parable did Christ enforce the constant forgiveness of injuries? Give the substance of the parable.
27. By and to whom, and with what meaning were the following words spoken?
 - (i.) "Lord, it is good for us to be here."
 - (ii.) "What shall a man give in exchange for his soul?"
 - (iii.) "But can ye not discern the signs of the times?"

LESSON VIII.

1. "When Jesus had finished these sayings, he departed from Galilee." Is there anything remarkable about this present departure from Galilee?

2. "Moses because of the hardness of your hearts suffered you to put away your wives." Explain this with reference to the context.

3. What opinions were held among the Jews on the question of divorce?

4. "*For of such is the kingdom of heaven.*" Explain the words italicised.

5. What did Christ tell the young man was the way to obtain eternal life?

6. In what did the rich young ruler err?

7. "It is easier for a camel to go through the eye of a needle." Explain.

8. What was Christ's reply to the question, "Who then can be saved?"

9. What remark made by Peter seems to have been suggested to him by Christ's conversation with the rich young ruler?

10. Quote Christ's reply to Peter's question, and explain the terms "twelve thrones" and "twelve tribes."

11. Give the substance of the Parable of the Labourers in the Vineyard, and explain it.

12. What was the name of the mother of Zebedee's children? What special request did she, together with her sons, make of Christ? Quote Christ's reply, and state how the other ten Apostles took the matter.

13. Explain the terms "cup" and "baptism" as here used.

14. Quote the verse upon which the great doctrine of the Atonement is founded.

15. What was the nature and object of Christ's death?

16. Where is Jericho? What do you know of it in Old Testament history? What happened as they were leaving the city?

17. In what respects do the Evangelists differ in recording the miracle at Jericho?

18. Explain fully—

(i.) "Many that are first shall be last."

(ii.) "Many be called but few chosen."

(iii.) "Why callest thou me good?"

LESSON IX.

1. Give a short description of Christ's triumphal entry to Jerusalem.
2. Give the time of the year when the incident took place. What name has been given to the day?
3. Quote the prophecy which was fulfilled in this event.
4. Where was Bethphage situated?
5. What were the disciples to say, if any objections were raised with regard to their taking away of the colt?
6. Quote the words uttered by the people as Christ entered Jerusalem on Palm Sunday.
7. "Hearst thou what these say?" Explain the allusion.
8. What do you know of Bethany?
9. What took place on the next day as Christ was going from Bethany to Jerusalem?
10. What lesson are we taught from Christ cursing the barren fig-tree?
11. What brought money-changers to the Temple?
12. How many times do we read of Christ cleansing the Temple of money-changers, etc.?
13. By what illustration did Christ at this time show to the disciples the power of faith?
14. How did Christ answer the question of the chief priests and elders, as to His authority in cleansing the Temple, etc.?
15. Give the substance and explain the parables of the Two Sons, the Wicked Husbandmen, and the Royal Marriage Feast.
16. Quote another parable which closely resembles that of the Royal Marriage Feast. Who gives us an account of it, and in what do these parables differ?
17. Who were the Herodians?
18. What was Christ's reply to the question with regard to paying tribute to Cæsar?
19. How did Christ prove the resurrection of the dead to the Sadducees?
20. Name the two great commandments as stated by Christ Himself.
21. Into how many divisions did the Jews divide the Old Testament writings? Name them, and state what books make up each of the divisions.
22. Explain the word "Hosanna."

LESSON X.

1. Quote Christ's description of the character of the Scribes and Pharisees.

2. Explain (i.) "phylacteries," (ii.) "uppermost rooms," (iii.) "prose-lyte," (iv.) "the abomination of desolation."

3. Explain the proverbial saying, "strain at a gnat and swallow a camel."

4. Who is meant by Zacharias, son of Barachias?

5. Quote in Bible words Christ's words as to the fate of Jerusalem.

6. A type of what coming event was the destruction of Jerusalem?

7. "There shall not be left here one stone upon another." What remark of the disciples caused Christ to utter these words?

8. In how many years, and by whom, was Jerusalem destroyed?

9. Mention some of the signs which were to indicate the approach of this dreadful calamity.

10. "Whosoever the carcase is, there will the eagles be." What is the meaning of these words, and how were they applicable to the downfall of Jerusalem?

11. By means of what parable did Christ show the certainty (i.) of the downfall of Jerusalem, (ii.) of His second coming?

12. By what two parables did Christ enforce upon His hearers the need of constant watchfulness? Explain the several terms in each.

13. In what does the "Parable of the Talents" differ from that of the "Pounds?"

14. Give the substance of Matthew's description of the Judgment Day.

15. "Before him shall be gathered *all nations*." Explain the words italicised.

16. What do you know of the Zealots?

LESSON XI.

1. What time of the year did the Feast of the Passover take place, and what does it commemorate?

2. What objection had the chief priests, scribes, and elders against taking Christ by craft on the feast day?

3. What do you know of Caiaphas?
4. "Ye have the poor always with you." Where, and on what occasion did Christ use these words?
5. Who is Simon the leper supposed to have been?
6. Which of the twelve betrayed Christ, and what did he receive as a reward for his treachery?
7. When did the Feast of Unleavened Bread take place, and why was it so called?
8. Give a short description of the proceedings at a Paschal Supper.
9. In what words did Christ indicate His knowledge of the heart of Judas? Quote Christ's solemn warning to him.
10. What was the "charosheth"?
11. "I will smite the shepherd, and the sheep of the flock shall be scattered." Who wrote this, and with what meaning is it used here?
12. What did "the breaking of bread," and "the giving of it to the disciples" respectively signify?
13. "This is my body." How are we to understand this phrase?
14. Where is Gethsemane supposed to have been situated, and what is the meaning of the word?
15. Which of the Apostles were on this occasion allowed to accompany their Lord to His retirement? On what other occasion were the same persons similarly favoured?
16. Quote Christ's prayer in the Garden of Gethsemane.
17. Quote a passage which proves that Christ possessed a human will as distinct from His Divine will.
18. State the manner in which Christ was arrested. What did Christ say to His assailants?
19. Who of the Apostles denied Christ? Relate the circumstances. In what do the four accounts of this incident differ?
20. How many times was Christ tried by Jewish rulers? Distinguish between the trials.
21. Who was Pontius Pilate, and what had brought him to Jerusalem at this time?
22. What circumstance astonished Pilate whilst examining Christ?
23. What peculiar custom with regard to criminals was observed at this festival?
24. Who was Barabbas?

25. What opinion did Pilate hold with regard to the charges brought against Christ ?

26. What treatment did Christ receive at the hands of the Roman soldiers ?

27. What became of Judas ? Explain the word "Golgotha," and state what became of the thirty pieces of silver.

28. Who carried the Cross to the place of Christ's crucifixion ?

29. Describe the manner of the crucifixion. Was it a Roman or Jewish mode of punishment ?

30. On what day do we commemorate the Crucifixion ?

31. Who were crucified with Christ ? How did they behave towards Him ?

32. What exclamation did Christ make on the Cross, and how was it interpreted by those who heard Him ?

33. Mention the "seven sentences" uttered by Christ when on the Cross.

34. Enumerate the events which followed Christ's death.

35. Give the names of those who followed Christ to the scene of His crucifixion. State what you know of each.

36. How was Christ's burial effected ? Where was He buried ?

37. Where is Arimathæa ?

38. What did the rending of the Veil of the Temple signify ?

LESSON XII.

1. How do the Evangelists differ in their account of the Resurrection ?

2. What change has taken place in the observance of the Sabbath ? Give reasons.

3. Who visited Christ's sepulchre as it began to dawn on the first day of the week ? What did they see there ?

4. What special command was given to the women ? How did they receive the news from the angel ?

5. How many times did Christ appear after he rose from the dead ? Enumerate them.

6. Which of the appearances are recorded by Matthew ?

7. Show the absurdity of the story put by the chief priests into the mouth of the soldiers.

8. How long was Christ on earth after His Resurrection ?
 9. On what day does the Church commemorate Christ's Resurrection ?
 10. How long was Christ in the grave ?
 11. Four different words are used in the New Testament as names of miracles. Name them in Greek. Which of them is the one generally translated "miracle" in the Authorised Version ?
 12. What reason did Christ give for His teaching the people by means of parables ? Define both a parable and a miracle.
 13. Give a list of the miracles and parables recorded only by Matthew.
 14. Explain, with reference to the context—
 - (i.) "And lo, I am with you alway."
 - (ii.) "Behold, he goeth before you into Galilee."
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GENERAL QUESTIONS.

1. What was the general aspect of the world just before the birth of Christ ?
2. How was Palestine governed when Christ was born ? Who was Emperor of Rome at the time, and who was Governor of Judæa ?
3. Name the Jewish sects mentioned in Matthew's Gospel, and state what you know of each.
4. Who was Emperor of Rome when Christ was crucified ?
5. Name those of Herod the Great's family mentioned in this Gospel, and state what you know of each.
6. How did the subjection of the Jews to the Romans affect their national laws and customs ?
7. What prophecies does Matthew mention as fulfilled in Christ ?
8. By what parables does Christ set forth the nature of the Kingdom of Heaven ? Which of them does He explain ? Quote *one* of His interpretations.
9. "Have you not read what David did when he was an hungred ?" Explain the allusion.

10. Trace the successive attempts of Pilate to avoid condemning Christ.

11. What is said of *baptism* in this Gospel?

12. Can you mention any points in which Matthew's Gospel differs from the other three?

13. How did the teaching of Christ on the subject of defilement differ from that of the Pharisees?

14. Give the substance of Christ's teaching in this Gospel upon the danger of riches, the honour due to parents, the duty of self-denial.

15. Explain: (i.) "Nothing shall be impossible unto you."

(ii.) "What is that to us? see thou to that."

(iii.) "So the last error shall be worse than the first."





